ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XV. { ABEL STEVENS, EDITOR. FRANKLIN RAND, AGENT. BOSTON AND PORTLAND, WEDNESDAY, AUGUST 7, 1844. TERMS, $2.00, IN ADVANCE. OFFICE, OVER No. 1 CORNHILL. } No. 32.

EXTEMPORANEOUS PREACHING.

The following extracts from an article on preaching, in the Christian Examiner for May, will be read with interest by that portion of our readers for whom they are designed:

It is becoming an important practical question whether the power of the pulpit would be promoted by the more frequent introduction of extemporaneous preaching. Before the Protestant Reformation, written sermons were almost unknown. In England they were established in the reign of Henry VIII, as a safeguard against imprudence of speech or heresy of doctrine. They coincided with the subsequent intellectual character of Protestantism, and elaborate discourses from accomplished scholars soon displaced the off-hand harangues of ranting friars. Charles II. seems to have disliked the use of manuscripts in the pulpit, and issued a decree to the University of Cambridge, dated 1674, in which he commands the preachers to deliver their sermons without books under penalty of his Majesty's displeasure. Yet Charles probably had in view *memoriter*, rather than *extempore*, preaching. However, his decree has had no great influence upon the English church. Perhaps among other relics of other days, it may be disinterred by the pious antiquarians who are now so busy in the mother country, and whose chief saint is of the Stuart race. Whatever be the cause, preaching without notes is becoming more common in England. In this country it is evidently increasing in prevalence, although the majority of educated preachers still use manuscripts, and reverse the example of the clergy of the Catholic church, who read their prayers and extemporize their sermons, by extemporizing their prayers and reading their sermons. The increase of popular gatherings for the discussion of political and philanthropic questions has raised up a host of ready extemporaneous speakers, who have tended to give a taste to the people for a more fervent and spontaneous manner than generally accompanies the use of a manuscript. The pastoral addresses of several ecclesiastical associations have expressly mentioned the evil that has accrued to their preachers, from the contrast of their deliberate composition and manner with the free and fervid utterance of the host of agents and lecturers who travel the country to declaim against our social evils. The General Assembly of the Presbyterian Church has recommended to its members to discontinue the use of manuscripts in the pulpit, and in some cases, we learn, the recommendation has not been without effect. The Methodists are earnestly discussing the best mode of preaching, and whilst some advocate written sermons, the majority firmly abide by the extemporaneous mode; and a sensible article in their Quarterly Review, from the pen of one of their most gifted preachers, disapproves even of the slightest brief being carried into the pulpit.

It is obviously becoming the duty of every minister to be independent of his manuscript, and acquire such a habit of extemporaneous speech, that he can use it whenever he chooses. There will be times when he will be much crippled and mortified unless he can do so, and not a month will pass that does not show him the convenience and power of the gift. We take no extreme ground; we make no war against written sermons, much less would we advocate *impromptu* preparation for pulpit, if preparation it can be called. A man must write well if he would speak correctly, and speak freely if he would write fluently. What Quintillian says upon this point in reference to the orator, is doubly true of the preacher. Perhaps it would be best for the readiest speaker to write half his sermons and use his manuscript, unless he has the rare gift of remembering his own composition without the drudgery of learning it by rote, and can speak it without the air of a schoolboy saying a lesson. We must have a habit of accurate and regular writing; else our literary culture is in great peril; and it is generally much better to preach from the manuscript than to try to remember it,—a work much more difficult than to speak without trying to remember. As to *impromptu* preparation for the pulpit, if such there can be, it should be entirely condemned, unless in cases where necessity is the excuse. By extempore preaching, we mean the utterance of premeditated thoughts in such language as presents itself at the time of speaking.

All will allow that this is the most natural and effective mode, other things being equal. A child perceives at once the difference in our tone, when we cease speaking to him and begin to read. His languid attention marks the effect of the transition. The same result appears in all popular meetings, where some of the debaters read, and other speak as they are moved. Why should the pulpit be an exception to the general law, and a practice be held indispensable there that would be the ruin of the orator of the bar or senate-hall?

Almost all the objections brought against extemporaneous preaching are unjust, because directed against abuses rather than fair specimens of the art. No man should try to speak in the pulpit until he has learned the rudiments of the art. It is from the failure of those who have not learned, that the art is condemned by so many. Let men follow up the culture of extemporaneous preaching as assiduously as that of composition, and it will be found that there is no more difference between preachers in their faculty of speaking than of writing, and that all may learn to speak extemporaneously as easily at least as they learn to compose.

Indeed, the action of the mind in preparing for a speech, is far more natural than in the labor of composition. Thoughts present themselves much more spontaneously and fall into their proper places. They volunteer at the call of the living voice, whereas they must be forcibly impressed into the service of the pen. These volunteer troops are indeed sometimes rather too volatile to stand much serious service, but not unfrequently they will prove themselves as solid as they are prompt. Henry Ware has so well exhibited the advantages of extemporaneous preaching that it is unnecessary to say much upon this point, although he has not spoken so much of the effect of this mode upon the speaker's preparation as upon the manner and effect of his delivery. We say, as we leave this branch of the subject, that we have no doubt, that if our young men who enter the ministry cultivated this habit as carefully as that of writing, and gave the same thought to their extemporaneous as to their written sermons, they would speak without notes as wisely as they write, and far more effectively, besides saving the time and labor that are given to the mechanical work of the pen. They will not indeed be able to treasure up their sermons for future use as safely as when given to paper, but most ministers have old sermons enough, and a few notes of the chief points of a discourse will suffice to call it to mind again, even in subsequent years.

Those who have practised extempore preaching, must be aware that many dangers are incident to this mode, and some dangers such as are not usually considered. The liability or temptation to neglect careful preparation, and rely too much upon the inspiration of the moment; to run into exaggeration, and mistake warmth of blood for fervor of feeling or strength of conviction; to suppose from the excitement of our own minds that we are interesting the audience as much as we interest ourselves; to commit sins against good taste by exhortations, reproaches, and appeals such as a cooler head would condemn; to repeat the same words or ideas, to the weariness of the hearers; to ramble from subject to subject without unity, and continue speaking after we ought to stop; these are perils that the extemporaneous preacher understands better than his severest critics, for he is the greatest sufferer by them.

As to bodily fatigue and nervous exhaustion, it may be that there is more expenditure of strength in the extemporaneous than in the manuscript method. But the former gives a much more natural and healthful play to the system than the latter. Of any given number of preachers who might be selected to show the effects of the two modes of speaking upon the organs of the voice, we think that those who practise the former method would bear the more favorable testimony, and very few cases would be adduced in which easy extemporizers have been troubled with that scourge of the profession, *bronchitis*. Most persons can talk two hours with less fatigue of lungs and throat than is felt in reading a quarter of an hour. The same principle, must apply, in a measure, to public speaking. Yet nothing is more wearing to body as well as mind than to speak with anxiety, doubting whether we shall get through, and drifting about in the fog, uncertain of a landing-place. The preparation for extempore speaking may be much more healthful than the task of writing. It is the sedentary labor and confinement of the study, that brings so many ministers to a premature grave. Extempore speaking turns the sedentary student into a cheerful peripatetic. On a summer's day he may walk in a pleasant garden or shady grove, and find a pleasure in arranging for the next Sunday a sermon, that would have vexed his mind and body without measure, if he had been bent over his desk, the slave, not of the oar, but of the pen. There is something wrong in our clerical life. They that have the noblest of all professions ought not to prove by their languid and short lives, that they are at variance with the laws of nature, out of harmony with the regular order of Providence.

An exact method will prevent all anxiety.—The preacher should be far more careful in the arrangement of his subject for the extemporaneous than the written discourse. He should be sure of his main points and illustrations, and see his way clearly to the end. The end is the most difficult part, and therefore should be most carefully considered. Many men who can make a very good speech in the main, ruin themselves at the close.—They remind one of a vessel which makes a most expeditious and satisfactory voyage, and at last puts the passengers in an agony of suspense by attempts to reach the wharf. She courses to and fro, and at last with great difficulty, and with many a thump, is moored to her resting place. How to end, is the chief accomplishment of the extempore preacher. However indefinite other parts of his discourse may be, he should be sure of an appropriate conclusion. He should trust to his stars for the beginning rather than the end of his discourse.—Sometimes indeed a better peroration will occur to him while speaking than before; but it is dangerous to rely on such angel visitations.

To avoid the danger of repetition from Sunday to Sunday—the great sin of extempore preachers in the judgment of their hearers—care should be taken to select subjects that shall not tempt the preacher to routine. Vague exhortations and theological common-places should be avoided, and some topic from Scripture history or biography, some fact or illustration, should be taken that will be sure to give an air of freshness; and a careful division of its branches should make the discourse individual, and unlike former discourses.

It is sometimes the case, that men of remarkable powers of extemporaneous speaking weary their own congregations with the same discourses that thrill other congregations to the quick. The probable reason is, that a preacher's own people have sometimes been troubled by his intensity and exaggeration, and always remember some of his excesses of speech, whilst strangers have no such reminiscences, and are borne along by the full tide of spontaneous eloquence. Preachers therefore should beware of compromising their influence with the judicious of their congregations by any extravagancies of speech, and should make it certain that good sense shall never fall a sacrifice to the craving for eloquence. Nothing wears so well as good sense. Eloquent folly may charm for a time, but good sense always resumes its place. It is very important, that whenever a minister is to address himself personally to his people, especially to rebuke their personal negligence, he should use well chosen language, and by being sure of all his points shun the danger of scolding instead of preaching, and of uttering words that afterwards are coals of fire that burn his own conscience rather than influence their piety.

None of the writers upon the subject of extemporaneous preaching mention the study of the ancient classics as a part of the culture of the extempore speaker. Notwithstanding the prevalent disposition to decry their value now, we maintain that they are essential to a speaker's education, not so much as giving models of oratory, as supplying ample and appropriate language. There is no mode of acquiring copiousness and precision of speech so good in the outset, as the habit of faithfully and elegantly rendering the Greek and Latin classics into appropriate English. The force of the original is apprehended, and the affluence of our own tongue mastered. This way of studying the dead languages has a worth that is forgotten by many who declaim against studies that have been their own great benefactors. It is a fact worthy of note, that all the great extempore orators have been good classical scholars. Eton, with its dead languages, has given no small share of living eloquence to the British Parliament.

Our New England has not been remarkable for extemporaneous eloquence in the pulpit. Our cautiousness and acute intellect do not favor such a spontaneous mode. Edwards produced his revivals by reading long sermons full of systematic divinity, without any of the orator's arts. The fastidious scholarship of the early Liberal divines hardly allowed them to indulge in any adventurous flights. Yet there is nothing in the severest intellect or the most finished scholarship, that need shrink from free utterance of thought. The most profound and logical preacher of modern Germany never wrote his sermons, and it is only through the short-hand notes of his pupils that Schleiermacher's four volumes of discourses have been preseved to us. Robert Hall's most powerful and efficient efforts were extemporaneous. The advice of one of the most illustrious divines of the English Church, Bishop Burnet, is backed by his example. He always trusted to the moment for his language, and owed much of his power to this fact. His biographer mentions an occasion of great importance, when the regular preacher was taken sick, and the Archbishop of Canterbury called upon Dr. Burnet to enter the pulpit and supply the vacant place, which was done to the wonder and approval of all. The Archbishop declared that he had never heard a better sermon in his life.

But the great trouble with most preachers is, that they do not give time enough to the preparation of their sermons. This difficulty might certainly be obviated by economising labor, and lessening the time spent with the pen in the drudgery of mechanical composition. If a minister must prepare two fresh sermons a week, he will be able to give them both much more meditation by writing only one, and devoting to earnest thought the time spared from penning the other. No man should write more than one sermon a week, and one in a fortnight would perhaps come nearer the true rule.—Paley recommends once a month. But we are inclined to think that if this rule were adopted, sermons would not be better than now, since the ample time would rather encourage indolence and delay, than stimulate to higher achievement. Those preachers who write the smallest number in the course of a year are by no means the most exemplary models of fidelity to the highest standard of preaching. The hurry of a crowded week, and the tempting leisure of months, are alike perilous to faithful preparation. The hurry of the week may often be spared by quitting the drudgery of the pen, and faithfully preparing the outlines of an unwritten sermon. Yet no week should pass without careful exercise in composition.

For Zion's Herald and Wesleyan Journal.

A DONATION PARTY.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

These St. Paul says were the words of Jesus.—The giver is here represented as being more happy then the receiver. This sentiment among the primitive Christians obtained and was carried out in practice. They made common stock of all their worldly goods, that distribution might be made to all that had need. The blessed Savior while on earth both in theory and practice created such an atmosphere of pure benevolence that his immediate followers felt constrained to follow his example, and so happy were they in this practice that "they went from house to house, and did eat their meat with gladness and singleness of heart." We find that Christians in every age since, when they have been brought to the verge of another world and was losing sight of this, have acted on the same principle. They have distributed to benevolent objects at their death by *thousands* what they had ought to have done yearly by *hundreds*, or monthly by *tens*. Their whole life of duties is presented before them and must be peformed in the short space of a day. How much better it would have been for them to have watched for opportunities to have secured this blessedness monthly, than to have lost all but one at the end of life, and that much neutralized by former neglects. How strange it is that worldly men will carefully watch every opportunity to add to their capital stock even from 10 to 15 per cent., when Christians are often in a situation to increase theirs 100 fold, and yet neglect the means to obtain it. There are many reasons why "it is more blessed to give than to receive." One is, God has so arranged the moral government of his creatures that every benevolent act is to receive its own reward. Even "a cup of cold water given to a Disciple" (where they have no more to give) "will not lose a reward." Another reason is, it is obeying a command of God. "Thou shalt love thy neighbor as thyself." It always gives pleasure to obey. "In keeping the command there is great reward." When we feel disposed to give by our own free will and accord, without any constraint, the legitimate result of such an act is to give us a hope that this benevolent feeling springs from a principal within that we must have received from above, as every perfect gift comes from God. A sincere desire to do good to souls and bodies of men to the utmost of our ability must spring from a good heart, the great secret of the whole must be this. If we receive of others it can only be the things of this world, and there will still be left an ocean void the world can never fill. But if we bestow upon others, we act upon one of the cardinal principles of our holy religion, *goodness*, which is also one of the first fruits of the Spirit, and this will produce the blessedness of peace and joy in the soul.—Again it is said, "he that watereth shall be watered himself." If we water others as fast as it flows from our little fountain it will be filled from above, and if we keep thus pumping, no doubt there will "be in us a well of water springing up unto everlasting life." We had the pleasure to see those principles carried out in our own village not long since. We had within our borders a poor widow who was left with little children to support and nothing wherewith to supply their returning wants, except what she could get by washing and other little jobs furnished by the neighbors. Not long before there had been a donation party for a minister. Some one thought it might be as benevolent an act to supply a poor widow's wants by a donation party as a minister's, and suggested the plan to have one for her benefit. As soon as it was mentioned others felt their benevolent bumps begin to enlarge, and immediately the whole village was electrified, and this became the absorbing topic of conversation. A large proportion of the inhabitants were preparing something for her relief. A few clubbed and bought a barrel of flour, others carried in butter, meat, flannel, calico, and others clothes, caps and shoes for the boys, some money, &c.

The donors furnished, moreover, apples, raisins, nuts, and other good things, and enjoyed the evening with the widow with as much real pleasure as though she had been the king's daughter. Closed with singing and prayer. Chose a committee to appraise the property then furnished, who reported that it was all worth about fifty dollars. And now for the result. All who had participated in this affair felt the broad seal stamped upon their hearts. "It is more blessed to give than to receive," the Savior said. "If ye know these things happy are ye if ye do them." What a vast amount of happiness is lost by not doing as well as we know; every one is urged to seek the one thing needful, to choose the better part, to search the Scriptures and study the science of religion, not only the theoretical but the practical part also, and if we do we shall find among other things that "it is more blessed to give than to receive." Reader, do you enjoy as much of this pleasure as you might; take your benevolent telescope and look round for objects on which to bestow some of the good things of this world; if you look sharp and have the means in your power, you will find many in destitute circumstances that will do your soul good to supply. Do you see a poor, broken hearted widow in your vicinity, get up a donation party for her benefit?

If your minister has been neglected by those whose duty it was to support him, *go ahead*, start some locomotive that will bring in a full supply to make up the deficiency. If you see any children in the street half naked, whose parents are not able to furnish them with suitable clothes for Sunday School, *keep doing*, get up a subscription immediately that they may be provided for and sent where they can learn good things.

And last but not least, still persevere, do all you can for the prosperity of well conducted religious periodicals, take a good assortment yourself, keep your family advised of all the good Lord is doing in the earth, and as it will be hard keeping your own garden free of thistles, if all your neighbors are growing them around you, urge them also to become subscribers, and if you find any poor destitute families not able to furnish themselves, supply them with your old papers, and even in this you will find that there is a happiness in being able to give which is not found in being obliged to receive. It should be remembered by all that the motive and ability are both taken account of by the recording angel; the Savior decided this point when on earth in his scales; the widow's mite out-weighed pounds of the rich. It is said in another place, "She did what she could" and that is all that is required.

Skowhegan, July 1, 1844. JAMES DINSMORE.

STRANGE DOCTRINE.

Puseyism, or Tractarianism, an undue inclination Romeward, is said to be on the decline in England. It grew and flourished so long as public attention was not called to it; but as soon as the press took it in hand and made a business of showing forth its characteristics and tendency, it began to wither away in the clear sun-light of exposition thus thrown upon it. The general good sense of the laity opposed a saving remedy against the too prevalent error among the clergy.

But among us the same strange hankering for the errors of Romanism seems to hold its ground in defiance of public opinion; that is, if the Churchman—the organ of Episcopacy in this city—is to be regarded as a true exponent of ecclesiastical views and feelings. We had occasion, not long ago, to signalize a somewhat remarkable dogma of the Churchman on the subject of Bible societies; and now, in the last issue, we have one still more startling and antagonistic, as we believe, to the sentiments and opinions of Protestanism. The subject of the article is Pope Gregory's recent decree against the dissemination of the Scriptures; of which decree the Episcopal organ in New York thus discourses. [The Italics are supplied by us:]

The circular of the Pope, of which the above is synopsis, assumes, for the most part, *principles which are practically conceded by the professedly orthodox of every denomination*. It professes a profound reverence for the Holy Scriptures; an anxiety to have the faithful radicated in their doctrine; the duty of explaining them agreeably to the tradition of the Church; a jealousy of their purity which guards against vicious and unauthorized translations, and the right and duty of pastors to warn their flocks against the perversion and depravation of the Scriptures by heretics. To these principles all professedly orthodox denominations are irrevocably committed; and before they can pronounce an unqualified condemnation on the Pope's circular, they must abrogate their own creeds and confessions of faith, cancel their prescription in favor of "the authorized version" of the Holy Scriptures, and renounce the right and duty of cautioning their flocks against bad books and leading them into wholesome pastures.

Now as we intend neither to stultify ourselves, nor to fly in the face of our Church, we shall say very frankly that we approve of the Pope's circular on these accounts. And although we are and always expect to be a heretic and a rebel in the Pope's estimation, we will go farther and say that we like the circular none the less because it emanates from the *successor of Saint Peter* and the *primordium unitatis* or beginning of unity in the Catholic Church. *Our disapprobation of modern Bible societies*, of the Protestant Association, and of such books as D'Aubigne's *pretended* History of the Reformation, has been often expressed; and we certainly like them none the better because the Pope has condemned them.

There are, however, some things in the letter which weaken its force, and from which we are constrained to dissent.

1. It does not come from one who is content to enjoy a primacy of order in the Catholic Church, but from one who claims a supremacy of power over it. "By virtue of the supreme authority of our Apostleship, we reprove and condemn," &c. To attach official weight to a letter of the Pope until this claim is withdrawn, and the Pope consents to be governed by the canons of the Catholic Church, is to sanction a series of encroachments and usurpations which have been the cause of the most grievous schisms and dissensions that have ever afflicted or now afflict the Church of Christ.

2. Another objection to the letter is, that in commending tradition it **makes no** distinction between that which is corrupt, modern and local, and that which is pure, ancient and universal. *The latter tradition we have in our own Prayer book, derived to us from apostles and apostolic men, and we account it the key to the Holy Scriptures.* But we know that the Pope under the word tradition includes the creed of Pius IV., and many opinions and usages which have no support from the ancient Church.

3. We feel obliged also to object to the letter because we are required by the most obvious dictates of duty and reason to acknowledge the sufficiency of our own translation of the Scriptures, which the letter condemns. This translation was made by a council of divines who abjured no principle of the Catholic faith, and violated no canon of the Catholic Church, and who were men in other respects of acknowledged competency to the task. Their work, moreover, is endeared by many sacred associations to us, who have, through God's great goodness, succeeded to their labors; and we may safely add that there is not and never has been any representative of the Universal Church which can so well judge of the fidelity and excellence of an English translation of the Bible as the English Church itself. For these reasons we think it more safe and more dutiful to accept the translation which the Church of our fathers has authorized, than any which the Pope may seek to substitute in its place.

3. Lastly. We object to the letter because it does not merely propose the tradition of the Church as a guide or key to the interpretation of Scripture, but because it simply forbids the reading and possessing of the Scriptures in the vulgar tongue; thus either concealing from the people the chief grounds of their faith, or assuming that the unwritten word of God is the sole ground of faith. This exception, if it be allowed, involves a difference of principle, and not merely in the application of a principle. The passage in the letter which we think sustains the exception is the following: "Moreover we confirm and renew the decrees, &c., against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue."

We do not suppose that any outward or compulsory authority is claimed, but only that which is inward and appeals to the conscience. The simple point of our objection to the passage is, that it disowns the duty of the Church to provide, and of the people under her guidance to possess and read, the Holy Scriptures in the vulgar tongue. We would gladly think that this prohibition refers to depraved or heretical translations, but a careful perusal of the whole document, (which speaks of the care and labor of the Church in teaching the Scriptures and of appointing learned doctors to expound them, but not a word of providing translations of them,) brings us to a contrary opinion.

The doctrine of our Church is that the Church is bound not only to propound and teach her creed or traditionary faith, but also to open the Scriptures to her members, in order that they may know and be confirmed in the grounds of their faith, which are contained in the written Word of God. In this respect we differ on the one hand from the Bible Society advocates, who, *by combining to circulate the Bible alone, disparage and separate it from the Apostolic tradition*, and on the other from the judgment of the Pope, which rests the faith of the Church on tradition alone, and accounts it dangerous to open the Scriptures to the people. *The one give the lock without the key, telling men that they may open the lock for themselves, and that the key is useless;* the other gives *a* key without the lock, telling men that the key fits, and that it is needless for them to see the lock; but they who have kept the ancient and apostolic key, which exactly fits the wards of the lock, are unwilling to separate them, and always glad to exhibit them in conjunction.

It is something for an ecclesiastical organ, at this day, to hold up tradition as *indispensable* to the acquisition of Christian knowledge; as the key to the lock, without which the lock is useless—or rather without which the things guarded by the lock cannot be obtained. We had supposed that no higher merit for tradition than usefulness was claimed by Protestants; that no Protestant religionist would assert the inutility, not to say impropriety, of looking to the Scriptures alone as the rule of faith and practice. But the editor of the Churchman will perhaps deny that he is a Protestant; at all events it is clear that he does not think much of the Protestant Reformation.—N. Y. Com.

INTERESTING DISCOVERIES IN ARABIA.

Most of our readers will probably remember an article under the above title, which appeared in our columns a short time ago. By the kindness of a friend, a dignitary of the Episcopal Church, we are enabled to add the following to the very interesting information then given.

In the year 1834 some officers in the service of the Hon. East India Company discovered on the coast of Hadramaut some ancient inscriptions, partly cut in the ruins of an old city, partly in the living rock, and in a language quite unknown. Copies of one of these inscriptions were sent to Germany, in the hope that there some learned philologist would be able to translate it, and unfold its "hidden meaning." This hope was not realized, and the mystic writing had nearly proved useless, when the Rev. C. Forster, of England, the author of "Mahommedanism Unveiled," and a well known Oriental scholar, hit upon the interpretation.

This gentleman was preparing, last Summer, a treatise on Arabian geography, when he met with these inscriptions in Wellsted's Travels in Arabia. He attempted their translation, but ultimately relinquished the task as hopeless. Turning afterward, for material for his work, to a tract on ancient Arabian history, bound up with his copy of Schulten's Monuments of Arabia, but so rare in England as not to be found in the library of the British Museum, he opened on a title and monument which instantly struck him, from the equal length of the two documents and the apparent identity of their locality, (near Aden, on the coast of Hadramaut,) as an Arabic version of the undecipherable inscription he had seen in Wellsted's travels.

Awakened to new hopes by this discovery Mr. Forster prosecuted his researches and succeeded in deciphering the record which had stood the ravages and mutations of 3,500 years, and which takes us back to the age of Jacob and Joseph, and within five hundred years of the flood! In this record are restored to the world its oldest characters and language, while it also contains a full and clear declaration of the great central truth of the Gospel, "he preached to them Jesus, *and the resurrection.*" Although the Arabic translation was the clue to this discovery, Mr. F. corrected several errors and removed some obscurities.

The inscription is in three parts. The longest is of ten lines, engraved on a smooth piece of rock forming one side of the terrace at Hisn Ghorab. Then there are three short lines, found on a small detached rock, on the summit of the hill. There are also two lines found near the long inscription, lower down the terrace. They all relate to one transaction, an incident in Adite history. The tribe of Ad, according to Mr. Sale, were descended from Ad, the son of Aws or Uz, the son of Aram, the son of Shem, the son of Noah. The event recorded is the rout and entire destruction of the sons of Ac, an Arab tribe, by the Aws or tribe of Ad, whom they invaded. In Mr. Forster's book fac similes are given of the inscription; the Aditic and the Hamyaritic alphabet; and a glossary containing every word in them, its derivation and its explanation; with notes of copious illustration upon every point which they involve. The first inscription of ten lines is thus translated:

We dwelt, living long luxuriously, in the zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel
The sea, swelling against our castle with angry surge; our fountains flowed, with murmuring fall, above
The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.
We hunted the young mountain-goats and the young hares, with gins and snares; beguiling we drew forth the fishes.
We walked with slow, proud gait, in needle-worked, many-coloured silk vestments, in whole silks, in grass-green chequered robes.
Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us, according to the doctrine of Heber,
Good judgments, written in books to be kept; and we proclaimed our belief in miracles, in the resurrection, in the return into the nostrils of the breath of life.
Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp-pointed spears; rushing onward
Proud champions of our families and wives; fighting valiantly, upon coursers with long necks, dun-coloured, iron gray, and bright-bay,
With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind.

The short inscription in three lines reads thus:

With hostile hate, the men of crime
We assailed; onward rushed
Our horses, and trampled them under foot.

The two-line inscription, which is under the long inscription on the terrace, is as follows:

Divided into parts, and inscribed from right to left, and marked with points, this song of triumph, Sarash Dzerahh.
Transpierced, and hunted down, and covered their faces with blackness, Aws the Beni Ac.

On the subject of these inscriptions Mr. Forster, in his dedication of his book to the Archbishop of Canterbury, thus remarks:

"What Job, (who, living in the opposite quarter of Arabia, amid the sands of the great Northern desert, had no lasting material within reach on which to perpetuate his thoughts,) so earnestly desired, stands here realized." "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe of Ad] they were *graven with an iron pen, and lead, in the rock for ever!* [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet, in the flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they record and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect they strike at the very root of scepticism, and leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end, at once, to the idle sophistry of unbelief." "The inscription on the rock of Hisn Ghorab, a contemporary witness of the faith of the most ancient of the old Arabians, changes the state of things, placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the resurrection; and presenting to the eye this great Gospel truth, (to borrow the noble language of Mr. Burke,) 'covered with the awful hoar of innumerable ages.'"—N. Y. Spect.

THE MOTHER OF SIR WILLIAM JONES.

Says Sir William Jones, "I have carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume, called the Bible, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Now, to whom was Sir William Jones almost exclusively indebted, in his most important, because his earliest years, for all his future eminence?—Who was it, that bent the twig, or taught the young idea how to shoot? Who was it, that to his incessant importunities for information on casual topics of conversation, and which were so watchfully stimulated, used then kindly and constantly to reply, "*Read and you will know?*"—Who was it that cultivated his mind, so that, in his fourth year, he was able to read any English book, and stored his mind from his birth to his ninth and tenth years? When in his ninth year he had the misfortune to break his thigh bone, which detained him at home more than a year, who was it that was his constant companion, and amused him daily with the perusal of such English books as were adapted to his taste and capacity? For all this and much more than this, we are referred to only one individual, and that was his dear mother; an extraordinary woman, then a solitary widow, his father having died when William was only three years old. By nature Mrs. Jones possessed a strong understanding, which had been improved by her husband's conversation and instruction,—an eminent mathematician, who had raised himself, by his own industry, till he was the intimate friend of Sir Isaac Newton and others. After the death of her husband, she was urgently and repeatedly solicited by the Countess of Macclesfield, to remain at Sherborn Castle; but having formed a plan for the education of her son, with an unalterable determination to pursue it, she politely, but firmly declined the invitation, and sat down to her work.

With regard to religious instruction, we are informed, that she had taught him the creed and the ten commandments; but one effect of her daily maxim is too remarkable to be passed over in silence. One morning as he was turning over the leaves of a Bible, in his mother's closet, his attention was forcibly arrested by the sublime description of the angel, in the tenth chapter of Revelation; and the impression which his imagination received from it was never effaced. At a period of mature judgment, he considered the passage as equal in sublimity to any of the inspired writings, and far superior to any that could be produced from mere human compositions; and he was fond of retracing and mentioning the rapture which he felt when he first read it. This remarkable incident took place before he had completed his *fifth* year. In one word, to this maxim of his mother's, "Read, and you will know," Sir William Jones himself "always acknowledged himself indebted for all his future attainments;" so that, while it has been asked: "Who can estimate the beneficial purposes, literary, political, and religious, to which his labors may hereafter possibly be applied?" I only add, at the same moment, let not the maternal heart and hand, which trained up the man when yet a child, ever be forgotten!

CAMPBELL, THE POET.

The English papers announce the death of Thomas Campell, author of "The Pleasures of Hope." The London Morning Chronicle, in a brief sketch of his history, says:

The success of his poem, "The Pleasures of Hope," procured him admission into the most intellectual society of London, and he was universally recognized as one of the brightest stars in that bright galaxy of poets who shed a lustre on the first quarter of the present century. The mingled elegance and fervor of his style—the independence and liberality of his ideas—and the nobleness of his aspirations for the freedom and improvement of mankind—rendered him a great accession to the liberal cause in those days, when liberalism was a greater merit, and less widely extended, than it is now; and the warmest anticipations were indulged in of the future career of the young poet. He successively published the poems of "Gertrude of Wyoming," which he himself preferred to the "Pleasures of Hope," and in which verdict the best judges of poetry agree; "Theodoric," various songs and ballads, and more lately "The Pilgrim of Glencoe." His "Theodoric" has found but few admirers; his "Pilgrim of Glencoe," written in the decline of his years and imagination, still fewer; but the universal voice of criticism has pronounced his lyrics to be, without exception, the finest in the language. There is nothing equal of their kind in the whole range of our literature to "The Battle of the Baltic," "Ye Mariners of England," and "Hohenlinden;" lyrics which, indeed, to use the words of Sir Philip Sidney, in speaking of the ballad of Chevy Chace, "stir the heart like the sound of a trumpet." Many others of his ballads and lyrics are scarcely inferior: "Lochiel's Warning," "Lord Ullin's Daughter," "The Soldier's Dream," "The Last Man," "Wiesbaden's Gentle Hind," and others, rise before us as we recall them to our memory, and make us deplore that the poet who could write so well would write so little, and that he has left the world no more compositions like these—so fine in conception, so elegant and so vigorous in execution, and so tender and so true in their sentiment.

HOW THE DIAMOND CUTS GLASS.—The parts of glass to which the diamond is applied are forced asunder, as by a wedge, to a most minute distance, without being removed, so that a superficial and continuous crack is made from one end of the intended cut to the other. After this, any small force applied to one extremity is sufficient to extend the crack through the whole substance, and across the glass; for, since the strain at each instant in the progress of the crack is confined nearly to a mathematical point at the bottom of the fissure, the effort necessary for carrying it through is proportionately small. The cut caused by the mere passage of the diamond need not penetrate so much as the two hundreth part of an inch. Other mineral bodies, recently ground into this same form, are also capable of cutting glass; but they cannot long retain that power from want of the requisite hardness.

HERALD AND JOURNAL.

WEDNESDAY, AUGUST 7, 1844.

Correspondence.

NEW ENGLAND CONFERENCE.

Continuance of Saturday's Session.

Received on trial—Isaac J. P. Collyer, G. W. Weeks, R. S. Rust, Loranus Crowell, J. T. Pattee, Nelson E. Cobleigh, C. L. Eastman, J. H. Twombly, W. R. Clark, Samuel Tupper, C. R. Foster, D. E. Chapin.

Leonard Frost was re-admitted.

D. S King's relation was changed from Superannuated to Supernumerary.

Daniel Fillmore agent of Wesleyan University reported that there was subscribed within the bounds of the N. E. and Providence Conferences, $10,011.58; $4.000 of which is paid. About 6,000 was subscribed within the bounds of the New England Conference.—Dr. Olin made a few pertinent remarks, stating the pressing necessities of the University, and its dependence upon the *prompt* and *efficient* efforts of the Conferences for its continued existence.

The report of the Committee on the Wesleyan University was read, which recommended that the members individually pledge themselves to pay the interest on $5,000, until an agent should raise the principal.—Pledges were called for, and in a few moments, the interest on $6,075 was pledged, and $24 paid, some pledging the interest on $200, some $100, &c.

Committee on Building and Furnishing Parsonages reported. Their report may be expected in the Herald. Conference adjourned.

Br. E. T. Taylor preached in the evening from 1 Peter, v. 10, in his own peculiarly eloquent style.—Those who have heard Br. Taylor may form some conception of it, but to those who have never had that privilege it would be useless to describe it.

Sunday 28.

The Sabbath was a day of peculiar and special interest. The exercises consisted in a prayer meeting at 5 o'clock, A. M., lovefeast at 8 o'clock, preaching at 10 o'clock, by Bishop Janes, in the Methodist Church, and E. T. Taylor in the Congregational Church. Preaching at 2 o'clock by Dr. Olin, at 5 1-2 by Dr. Pitman, and in the evening a Temperance Address at the Congregational Church, by E. T. Taylor. The Lovefeast was marked by deep religious feeling and moving relations of some of the old fathers who have seen our Zion in its infancy.

I have attempted a sketch of Bishop Janes' sermon, premising that I endeavor to retain the ideas only, not making the author responsible for the phraseology in which it is expressed.

Jer. ix. 3.—"*But they are not valiant for the truth.*" The enormity of the sin mentioned in the text is shown by its being specified among the numerous sins named in the context; its enormity is further seen by the punishment threatened. Theme—*Valor for the truth.* I. *What is the truth?* 1. Opposition to deceit—Prov. xii. 19. 2. Substance of the former dispensation; "The law came by Moses, but grace and truth by Jesus Christ." 3. Doctrines of the Gospel—Gal. iii. 1. 4. Entire Scriptures; "Sanctify them through thy truth; thy word is truth." 5. Used to describe Jesus Christ. "I am the way, the truth and the life." II. *Valor for the truth defined.* To be valiant for the truth is to be bold, dauntless and heroic. 1. To maintain distinctive truth. One reason of our fathers' success was their adherence to the distinctive doctrines of Justification, Sanctification, &c. 2. To maintain by teaching and practice all the precepts of the Gospel. Valor implies, 1, A knowledge of the truth. 2. That the truth be embraced with all the heart. 3. A profession of the truth. 4. An unyielding defence of the truth. III. Who are guilty of the sin in the text. 1. Those who will not learn the truth. 2. Those who will not profess the truth. 3. Those who do nothing, and give nothing for the truth. IV. What are the motives which should cause us to exercise valor for the truth? 1. Immutability of the truth. 2. Because the truth has accomplished much. Has changed man's lost estate into one of hope: changed his condition and conduct. It has made men happy—happy in dying—made heaven's glories more glorious. It has taken our nature and glorified it in the person of Jesus Christ. It has associated men with angels, and multiplied the songs of heaven. 3. The victories of the truth accomplished by the Apostles, early Christians, &c. 4. Influence of examples of valor in the cause of the truth. Christ, Apostles, Luther, Wesley, our fathers. 5. *God is with us and the Holy Ghost is our Helper.* Application 1. To sinners. 2. To Christians. The discourse produced a deep, and we trust, lasting impression upon the large audience who heard

The Bishop proceeded to set apart eleven young men to the office of deacon in the church of Christ.—The effect of the sermon was more than sustained—it was deepened by this solemn ceremony. The candidates and most of the audience wept freely. We noticed with peculiar interest the countenances of two of our oldest ministers while each gazed upon a son under the ordaining hand of the Bishop. Their looks seemed to say, I have seen the great goodness of God in this thing; my Heart's fondest desire concerning my son is accomplished. The sons were in tears and one of the parents turned away weeping like a child.

The sermon in the afternoon by Dr. Olin was founded on 1 Cor. i. 23–25. I dare not lengthen this report by attempting any more sketches of sermons, though I had taken notes for that purpose. The Doctor held up the preaching of "Christ crucified" by illustrations, arguments and moving appeals to the heart, until "Christ crucified" seemed to us, if never before, the only subject worth preaching. Its intellectual character was worthy of its author, but it was forgotten in the spirit of childlike simplicity and unaffected holiness which pervaded it.

It is no small praise to bestow upon Dr. Pitman's sermon, to say it interested evidently the audience after most of them had been in the house about 8 hours in course of the day. It was founded on Isaiah xxxii. 17. After the discourse a missionary collection and subscriptions were taken up by the Westfield Society for their annual subscription, which amounted to $133. They have raised in all this year about $141. The weariness of the flesh forbade our hearing Br. Taylor's Temperance Address, but we know not how he could have had a higher compliment than was given him by a crowded audience in a house of the largest dimensions, from 8 to nearly 10 o'clock, after most of that audience had attended so protracted a public service.

Thus ended not only one of the best *Conference* Sabbaths, but one of the most profitable we ever experienced.

Z. A. Mudge.

Monday 29.

Br. Tippett, book agent, was introduced, and offered a few remarks on the state of the Book Concern.

A resolution was passed recommending a more general attention to kneeling in public worship, and ordered to be printed in the Herald.

Geo. Landon was added to the committee on the Wesleyan University.

The following brethren were introduced. Stockton and Kellogg, New York Conference; Lamberton and Alderman, Providence Conference; J. T. Peck and M. L. Scudder, Troy Conference: Bontecou, Ohio Conference. The Conference proceeded to the examination of character.

Afternoon Session.

Rev. Mr. Beckwith, agent of the American Peace Society was introduced, and presented in a clear, conciliatory speech the claims of this *Christian* cause.

A resolution, concurring with a resolution of the New York Conference, to restore to the Discipline Mr. Wesley's rule on the use of ardent spirit, passed—75 agreeing—none dissenting.

Resolutions and a preamble from the Committee on Temperance, taking high ground on this subject, passed. They will appear among the published resolutions.

By a unanimous rising vote, the Conference extended an invitation to Bishop Hedding to take up his residence within our bounds. Bishop H. expressed his unabated attachment to New England, and his desire to make his home among us as soon as practicable. The same invitation was extended to Bishop Janes, who expressed in a feeling manner his pleasure at receiving the request, but could not at present comply.

Conference adjourned.

Conference Missionary Anniversary was held in the evening.

Rev. J. T. Peck, of the Troy Conference, whose speech at the General Conference in behalf of New England Methodists, is held in grateful remembrance by us, made the first speech. He observed, on rising, that his remarks were intended as a preface to those which were to follow, and it was expected that a preface would be *short.* His speech proved to be short and to the point. Bishop Janes followed, remarking, as he rose, that the *preface* was sometimes the best part of the book; at any rate, in this case he would have been pleased if it had been longer. The Bishop's remarks were pertinent and beautifully illustrated. Dr. Pitman followed, and a collection was taken of $172, making about $305,00 raised during the Conference. No pledges for the coming year were called for, the brethren no doubt fully resolving to raise all the missionary money possible.

Tuesday, 30.

The Sabbath School Report was presented and ordered to be printed in the Herald. The readers will perceive that the report speaks of a favorable state of the cause, with the exception of the number of conversions, but very few being reported. We commend this part of the report to the attention of the superintendents and teachers, and would particularly request that it be a matter of discussion in the teacher's meeting, and more especially of humility and prayer.

Report of the Preacher's Aid Society was received. It will be seen that the Society has received $754,50. The committee stated that applications for relief had been made exceeding by more than $200 their means. The small receipts of the Society called out two eloquent speeches from brethren E. T. Taylor and A. D. Merrill, setting forth the sacred claims of the old worn out and venerable fathers, whose trembling limbs admonish us that what is done for them must be done speedily. We wish the whole church could have heard these appeals, they would not fail to send up to the Conference a contribution from *every* member, as God has blessed them, and swell the treasurer's receipts from $700 to $3000 at least. There need not be a large contribution from any one person, only let *every* one give *something.* Can we answer a good conscience to God if we do not? Let an enlightened sense of duty answer.

Afternoon Session.

At the opening of the Conference, John W. Hardy signified his wish to withdraw from the M. E. Church. His name is returned withdrawn.

The Conference proceeded to consider the proposition of the General Conference to so alter the 6th restrictive rule as to permit a proportionate division of the property with the South in case of separation. J. Porter, J. T. Peck of the Troy Conference, Remington and King have given their reasons for concurrence; Adams, J. A. Merrill and Husted their reasons in opposition.

Leaving the Conference to jog along as it may in this debate, we will endeavor to give the reader a glance at our excellent place of assembling. The Westfield church is new, and one of the finest in the connection. It is 84 feet by 63, contains 116 pews, and will seat of course comfortably on the floor 700 people. There were at least 1000 crowded into it on the Sabbath.—The internal arrangement is neat without extravagance, and in good architectural taste. In the only gallery, at the front end, the society have placed an organ of moderate size and rich tone, in the opinion of judges in such matters. We were about to let slip a decided opinion concerning this innovation upon Methodist practices, but recollecting that there are "many men of many minds," and that not a few of the correspondents of the Herald have a relish for controversy on these subjects, we forbear, without feeling any necessity of assuring our readers that they will not suffer *very great* loss in consequence. The basement contains an excellent lecture room, two stores, and a tenement for a small family, the rent of which is gradually removing the inconsiderable remaining debt. The congregation we understand is large, nearly all the pews being sold or rented, and the number in the church about 240. Upon the whole we do not know of a society more highly blest than this in most respects which afford a people the means of usefulness; and, with ardent and uniform piety, which we trust they will ever seek as that indispensable qualification without which a church will become a hissing stock and a curse, they may spread the light and power of the gospel through this whole region.

After taking a glance at this pleasant village we will return to the Conference. Westfield is about ten miles west of Springfield, on the railroad route to Albany. The situation of the principal village is singularly beautiful, being nearly surrounded by a range of hills, forming a kind of basin which Indian tradition says was once the bed of a lake which broke away from its confinement on the east side and emptied itself into the Connecticut river. The gap in the hills on that side, its peculiar formation, and the interesting fact that trees are found in some places far below the surface of the ground, confirms this tradition. This location was a favorite resort of the Indians when "the wild fox dug his hole unscared," throughout this whole country, and no doubt he turned reluctantly away before the intrusive approach of the white man.

The people of Westfield have tasted a little of the sorrows of unsuccessful manufacturing speculations—A paper mill and a glass factory have successively been tried and failed. The leading business of the place now is the manufacturing of whips, which has been established nearly thirty years. We were informed that there were about 1000 *female* operatives employed in this business by the factories of this town, besides a large number of men. We invite those who think little skill is required in making a whip to visit Westfield and make an examination of the mode of operation, especially of a little machine—we like to have said of life and intelligence—which plaits the coverings upon the whip handles. We should as soon think of describing, landsman as we are, the running rigging of a man-of-war. It does a neat piece of work without *muttering,* just as it is directed to do, and what could intelligence do more? Soberly, the sight of it is worth a trip all the way from Boston to those who are curious in these matters. It is equal in ingenuity to any piece of machinery we ever saw, not excepting that *witch of a thing* at Lowell which makes wire teeth cards pretty much on its own responsibility. What if these machines should set up for themselves by and by! there would be a sorry competition with the *handiwork* operations! It is true they are getting amazingly independent of their owner's interference.

The New England Conference Anti-Slavery Society held its anniversary Tuesday evening. We will not anticipate by any remarks the full report of the secretary of the meeting.

Wednesday, 31.

Conference continued the consideration of the alteration of the 6th restrictive rule. After a little debate, the previous question was moved, and the question taken by yeas and nays. Yeas, 52; nays, 22.

The following brethren were received on trial, in addition to those hitherto reported. W. A. Braman, Homer Clark, Wm. Bardwell, R. P. Buffington.

Benj. Paine's name was again put upon the superannuated list.

The Conference was occupied the remaining part of the session in passing resolutions and hearing reports, which we need not further notice, as they will be published so far as interesting to the public.

We were ready for adjournment towards the close of the afternoon. Bishop Hedding offered a few remarks, after which Bishop Janes arose with feelings which he evidently tried in vain to suppress. He remarked that this was the most burdened and responsible hour of his life, yet full of causes of gratitude.—The whole scene of this Conference, their kindness, its new and trying duties would be as clearly impressed upon his mind until the day of his death as the circumstances of his conversion. He affectionately addressed the younger members of the Conference, spoke of his own and the presiding elders' anxiety in making the appointments, and his solicitude that they should prove for the good of the church. Br. Joseph A. Merrill then led in a fervent manner an address to the throne of Grace, commending us, in our work, to the grace of God; after which Bishop Janes read in a distinct voice our appointments, amid the profoundest silence, and we scattered for a year—by the blessing of God—of unequalled success in winning souls.

Z. A. Mudge.

APPOINTMENTS

OF THE NEW ENGLAND CONFERENCE.

[The appointments included in brackets compose one Quarterly Conference.]

Boston District—Thomas C. Peirce, *P. E.*

Boston—
" *Bennett Street*—J. D. Bridge.
" *Richmond Street*—Z. A. Mudge.
" *East Boston*—J. A. Merrill.
" *Bromfield Street and Odeon*—S. Remington—one to be supplied.
" *Mariner's Church*—E. T. Taylor.
" *Church Street*—Miner Raymond.
" *South Boston*—Joseph Whitman.
Roxbury—John W. Merrill.
" *North Russell Street*—George Landon.
East Cambridge—Stephen Cushing.
Charlestown—Jacob Sanborn.
Dorchester—Mark Staple.
Dedham—H. P. Hall.
Walpole—Wm. R. Bagnall.
Cambridgeport—Isaac A. Savage.
Watertown—Thomas W. Tucker.
Waltham—David Kilburn.
Newton Upper Falls—Joseph Dennison.
Chelsea—Charles K. True.
Medford Mission.—George Pickering.
Malden Centre—George W. Frost.
Malden North—Daniel Richards.
Lynn—
South Street and Common—J. B. Husted, Loranus Crowell.
Wood End—S. A. Cushing.
Saugus—Wm. Rice.
Danvers—Reuben Ransom.
Salem—D. K. Merrill.
Marblehead—J. S. J. Gridley.
Ipswich—John S. Springer.
Newburyport—B. K. Peirce.
Topsfield—I. J. P. Collyer.
Newbury—Horace Moulton.
Gloucester Parish and Harbor—Joel Steele, C. R. Foster.

Worcester District—James Porter, *P. E.*

Worcester—Amos Binney.
Millbury—Phineas Crandall.
Grafton—Leonard Frost.
Holliston—Amos Walton.
Hopkinton Miss.—Simon Putnam.
Weston—Henry E. Hempstead.
Natick—Wm. R. Stone.
Saxonville—Willard Smith.
Sudbury—To be supplied.
Marlboro' and Harvard—Benj. F. Lambord.
Lowell, St. Paul's Church—Wm. H. Hatch.
" *Worthen Street and Carlisle*—A. D. Merrill, C. L. Eastman.
Lunenburg—George W. Weeks.
Leominster Miss.—Thomas H. Mudge.
Fitchburg—Luman Boyden.
Ashburnham—Z. B. C. Dunham.
Winchendon—Kinsman Atkinson.
South Royalston—To be supplied.
Hubbardston—George W. Bates.
Templeton and Phillipston Miss.—John T. Pattee.
Princeton—Joseph W. Lewis.
Rutland and Holden—John M. Merrill.
Oakham—Wm. Gordon.
Barre and Hardwick—Philander Wallingford.
North Brookfield—Charles W. Ainsworth.
Brookfield—Nathaniel J. Merrill.
Spencer—James Shepard.
Leicester—Wm. C. Clark.
Southbridge—Lorenzo R. Thayer.
Charlton and Dudley—Wm. B. Olds.
Webster—Leonard B. Griffing, Joseph Ireson, Sup.
Oxford—Newell S. Spaulding.

Springfield District—A. D. Sargeant, *P. E.*

Springfield—
Wesley Chapel—Richard S. Rust.
Pincheon Street Miss.—Jefferson Hascall.
West Springfield—Francis A. Griswold.
Cabotville—Daniel K. Banister.
Chicopee—Freeman Nutting.
South Hadley—Edward A. Manning.
Wilbraham—Nelson E. Cobleigh.
Wesleyan Academy—C. Adams, Principal; John H. Twombly, Teacher.
Ludlow—Wm. Fleming.
Jenksville—David L. Winslow.
Wales and South Wilbraham—Harrison Morgan, Rufus P. Buffington.
Ware—David Sherman.
West Brookfield and Warren—Wm. Bardwell.
Greenwich and Prescott—Thomas G. Brown.
Enfield—Samuel Tupper.
Athol and Dana—To be supplied.
Petersham Miss.—Wm. R. Clark.
Pelham and Belchertown—James O. Dean, John S. Day.
Three Rivers—John Cadwell.
Southwick—E. W. Jackson.
Feeding Hills and Agawam—Homer Clark, one to be supplied.
Westfield—Mark Trafton.
West Parish—Thomas W. Gile.
Chester—Albert A. Cook.
Otis and Granville—George W. Green.
Blandford and Becket—Moses Palmer, I. B. Bigelow.
Southampton—John W. Dadman.
Northampton Miss.—Mosely Dwight.
Hatfield and Deerfield—Wm. A. Braman.
Williamsburg—To be supplied.
Northampton Factory—Wm. A. Clapp.
Chesterfield—Benjamin McLouth.
Savoy—James Nichols.
Cummington—To be supplied.
Charlemont—Windsor Ward, Amasa Taylor.
Colerain—Daniel E. Chapin.
Greenfield—James Mudge, Jr.
Gill and Leyden—Ichabod Marcy.

Dexter S. King, Sup., Agent of the Wesleyan University.

Hector Bronson, Agent of the Am. Bible Society.

Jason Lee, Agent of the Oregon Institute.

APPOINTMENTS

OF THE NEW HAMPSHIRE CONFERENCE.

Dover District—Wm. D. Cass, *P. E.*

Dover—Jacob Stevens.
Great Falls—Henry W. Adams.
Rochester—Osmon C. Baker.
Milton—Jas. M. Young.
Tuftonboro and Wakefield—Wm. Padman, J. Emerson.
Portsmouth—Elisha Adams.
Newington—Samuel Hoyt.
Durham—Ezekiel Adams.
Barrington and Northwood—John Smith, 2d.
Newmarket—Samuel Kelley.
South Newmarket—H. N. Taplin.
Epping—M. Newhall.
Poplin—To be supplied.
Kingston—Caleb Dustin.
Greenland—Richard Newhall.
Rye—Joseph Palmer.
Hampton—J. F. Adams.
Seabrook—L. D. Blodget.
East Salisbury—E. Mason.
Exeter Mission—S. S. Mathews.
Methuen—J. T. Adams.
Haverhill—C. H. Chase.

Concord District—Jared Perkins, *P. E.*

Concord—Eleazer Smith.
Hookset and Bow—Henry Drew.
Manchester—Jas. W. Mowry.
Derry—Jas. Adams.
Nashville—L. D. Barrows.
Nashua—C. C. Burr.
Hudson—Jacob Boyce.
Pembroke—Jas. Pike.
Chichester and Loudon—To be supplied.
Sandown and Chester—L. Howard.
Salem—J. L. Slason.
North Salem—C. B. M. Woodward.
Henniker—Samuel Prescott.
Boscawen and Warner—N. L. Chase.
Northfield—Silas Green.
Gilmanton—B. D. Brewster.
East Sanbornton—To be supplied.
Goffstown Mission—W. F. Evans.

Claremont District—B. R. Hoyt, *P. E.*

Claremont—Elihu Scott.
Cornish—S. Holman.
Marlow—Rufus Tilton.
Langdon Mission—John English.
Walpole—Kimball Hadley.
Acworth and Charlestown—H. Nutter, A. H. Fullerton.
Chesterfield and Keene—J. Jones, one to be supplied.
Winchester—S. Quimby.
Hinsdale—F. Furber.
Richmond—C. H. Eastman.
North Charlestown—A. S. Tenney.
Unity and Lempster—I. Huntley, one to be supplied.
Rindge—A. Folsom.
New Ipswich—G. W. T. Rogers.
Peterboro—M. A. Howe.
Deering and Hillsboro—A. Heath.
Grantham—Wm. M. Morand.
Enfield—Amos Kidder.
Canaan—R. Dearborn.

Haverhill District—J. Spaulding, *P. E.*

Haverhill—R. H. Spaulding.
East Haverhill—D. Lee, H. H. Hartwell.
Landaff—H. Drew.
Lisbon—Wm. Hewes.
Lyman and Bath—P. Boynton, E. Brown, Sup.
Littleton and Whitefield—J. S. Loveland, F. A. Hewes.
Lancaster—A. T. Bullard.
Columbia and Stratford—S. Wiggins.
West Thornton—To be supplied.
Plymouth—E. Peaslee.
Holderness—J. C. Cromack.
West Plymouth—J. Gould.
Alexandria and Hebron—G. W. H. Clarke, G. S. Dearborn.
Sandwich and Moultonboro—J. A. Scarritt, H. Hill.
Tamworth—J. Boyden.
Warren—I. A. Sweatland.
Bristol—N. W. Aspenwall.
Lebanon—C. L. McCurdy.
Hanover Mission—N. Culver.
Orford and Lyme—J. F. Eaton.

The four Districts above constitute the New Hampshire Conference. The three Districts that follow constitute the

VERMONT CONFERENCE.

Montpelier District—John G. Dow, *P. E.*

Montpelier—E. J. Scott, Sup.
Barre—Alonzo Webster.
Berlin—J. W. Perkins.
Chelsea—A. G. Button.
Washington Mission—Dyer Willis.
Williamstown and Brookfield—D. Field.
Rochester—Z. Twitchell.
Pittsfield—R. H. Kimball.
Northfield—J. H. Patterson.
Middlesex—H. P. Cushing.
Randolph—C. N. Smith.
Bethel Mission—A. J. Copeland.
Gaysville—Wm. J. Kidder.
Royalton—E. Copeland.
Tunbridge—A. C. Smith.
East Montpelier—L. Austin.
Plainfield—O. M. Legate.
Waitsfield—Wm. Blake, W. Hemmenway.
Corinth—Benj. Burnham.
East Corinth—F. Q. Barrows.
Bradford and West Bradford—H. Johnson, H. T. Jones.

Danville District—S. P. Williams, *P. E.*

Danville—S. Chamberlin.
Peacham and Barnet—Richard Bedford, one to be supplied.
St. Johnsbury—P. N. Granger.
East St. Johnsbury—A. Hitchcock.
Lyndon—Wm. M. Mann.
Sutton and Burke—O. Dunbar, P. Ray.
Barton and Glover—E. Pettingill, O. S. Morris.
Derby—David Packer.
Holland—J. B. H. Norris.
Westfield—James Smith, Wm. Rankin.
Irasburg—C. W. Levings.
Brownington—A. T. Gibson.
Craftsbury and Albany—P. Frost, G. Putnam, Sup.
Cabot—Z. S. Haynes.
Calais—John Perrin.
Walden—H. Hitchcock.
Hardwick—N. W. Scott.
Groton—J. S. Spinney.
Lunenburg—G. B. Huston.
Guildhall and Bloomfield—Ira Beard, John Carter.
Newbury—To be supplied.
Newbury Seminary—Clark T. Hinman.
Moses Chase, Agent for Newbury Seminary.

Springfield District—C. R. Harding, P. E.

Springfield and Chester—John Clark, D. W. Barber.
Proctorsville and Perkinsville—M. F. Wells.
West Windsor—C. Fales.
South Reading—E. B. Morgan.
Hartland—Jas. H. Stevens.
Woodstock—A. K. Howard, A. Carter.
Barnard—I. D. Rust.
East Barnard—P. Mason.
West Norwich and Sharon.—H. J. Woolley.
Thetford—J. Hayes.
Union Village—H. Guernsey.
Mount Holley—To be supplied.
Londonderry—L. Hill.
Winhall Mission—M. Spencer.
North Wardsborough—Isaac Smith.
Wilmington—J. L. Smith, E. Gale.
Putney and Athens—David Wilcox, one to be supplied.
Bellows Falls—M. A. Herrick.
Guilford—J. P. Prouty.
Brattleborough—E. Robinson.

C. D. Cahoon, transferred to Rock River Conference.

J. S. J. Gridley and S. A. Cushing, transferred to New England Conference.

THE POPE'S BULL.

To the Editor of Zion's Herald:

You recently gave a passing notice of the late Bull of the present Pope of the Romish church, Gregory XVI. A few strictures upon some of the more important parts of this remarkable document may not at this time be out of place, especially as the claims of the Bible in the public education of our youth are assuming an importance and interest in the national mind hitherto unexampled. This epistle is addressed to the Romish clergy all over the world, and condemns, in unequivocal language, the efforts made by Protestants "to disseminate the books of the Holy Scriptures in the vulgar tongue," as tending "to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine [human] traditions, which the Catholic church preserves upon the authority of the holy fathers," &c.

Of the Christian League, a society formed in New York a few years since, having for its object the diffusion of Christian knowledge in Italy, the document says, it "strains every nerve to introduce corrupt and vulgar Bibles," * * * "and to disseminate worse books still," &c.; that is, books worse than the Bible! A remarkable mode of comparison this between the Bible and works of human composition, and that too by one who would fain be honored as the defender of the Christian faith.

But does the Holy See of the Catholic church intend only to condemn the Protestant version of the Holy Scriptures? We might ask, Where is the evidence of its corruption? Let the intelligent Catholic put his finger on the place and prove by well authenticated versions or manuscripts its want of genuineness, if he can.

Till this is done such wholesale denunciations are gratuitous at least, and smell strongly of that bigoted and persecuting spirit which erects its own tribunal and condemns without a hearing. Away with such bug-bear condemnations.

Do Catholics approve this method of meeting their opponents? We spurn it, and call for argument. Let it not for a moment be supposed by the clergy of the Papal church that bare assertion will pass through the ordeal of English mind and come out bearing the impress of valid argument.

So far is the statement of the Papal bull from being true, that its opposite can be easily shown. Let us examine the evidence. The church of Rome entirely overlook the original Scriptures; and our English and all other Protestant versions are placed on the list of the prohibited books. The Latin Vulgate is the only version of the Bible which Papists are allowed to read without license. And whence this translation? In the earliest ages of Christianity the New Testament was translated into the Latin language. "These translations," says Dr. Adam Clarke, "were very numerous, and having been made by a variety of hands, some *learned,* and others *not so,* they not only disagreed among themselves, but appeared in certain cases to *contradict* each other. This induced Pope Damasus to employ St. Jerome, one of the most learned of the primitive Latin fathers, to correct the ancient Itala, though in the Old Testament he is supposed simply to have collated the Itala with the Hebrew, yet in the New he asserts, *Novum Testamentum Græcæ fidei reddidi.*" "I have translated the New Testament according to the original Greek." However, it appears that in many cases he altered the Itala for the worse, as the remaining fragments of that version sufficiently testify. This work was finished A. D. 384, and was called the *versio Vulgata,* because received into general use. So great was the demand for this version that copies of it were multiplied beyond calculation; "and so many persons," adds Dr. C., "being *copiers* by *trade,* in order to save time and vellum, they wrote the words in contractions wherever it was possible, and by this means the original reading in various instances was lost." "And perhaps scarcely any book has been *more* corrupted by frequent and careless transcription than the Vulgate from the year 384 till the invention of printing. All these causes conspired with the ignorance of the original tongues, which almost universally prevailed in the middle ages in the Latin church, to bring this venerable version into a state of great imperfection, from which it has not yet wholly emerged."

By order of Pope Sixtus Quintus, a complete edition of this version was printed at Rome in 1588, but not published till 1593. This the Pope declared to be the *authentic Vulgate,* by a decree, which he styles *perpetuo valituram constitutionem,* "a decree which shall perpetually remain of force." Yet this edition, notwithstanding the Pope's infallible decree respecting it, was found so "*excessively erroneous* and *self-contradictory,* that another was undertaken by the authority of Pope Clement VIII., widely differing from that of Sixtus." This is the edition from which those now in use were formed.

Such is a brief history of the translation which Papists wish to impose upon the world as the genuine Scriptures of the Old and New Testaments. The same objections do not hold against the original Scriptures. Were it necessary we might adduce incontrovertible proof of their genuineness in preference to the Vulgate.

It may be well here to notice one or two corruptions of this translation as tending to support idolatry.

The apostle Paul, speaking of the faith of Jacob when departing this life, Heb. xi. 21, quotes the very language of the Greek Septuagint, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, "And he worshipped leaning upon the top of his staff," according to our translation, which expresses the real meaning of the original; though it might be rendered, as we think, a little more literally and express the same thing; thus, "and he worshipped upon the top of his staff." This text the Vulgate has grossly corrupted. It reads thus: *et adoravit fastigium virgæ ejus,* "and he worshipped the top of his staff!" Strange language this to make a dying patriarch speak, when of all seasons he would be most likely to adore God alone.

This reading is at variance with that of Gen. xlvii. 31, where it reads, *adoravit Israel Deum, conversus ad lectuli caput,* Israel worshipped God, bowed toward the head of his bed. Thus the Vulgate contradicts itself, at one time saying, when speaking of the same act, that Israel worshipped God; and at another, the top of his staff. The corruption of the text, as found in Hebrews, consists in suppressing the preposition ἐπι, which is found, according to the learned Dr. Clarke, "in every manuscript yet discovered of this epistle. It is found also in the Syriac, Ethiopic, Arabic and Coptic; in which languages the connection necessarily shows that it is not an idle particle."

Our translators have made a difference in the reading of these passages following the Hebrew text in Genesis, and the Greek in Hebrews, in both of which renderings the sense is doubtless expressed. When Joseph visited his father in his last sickness, *Israel strengthened himself and sat upon the bed,* supporting himself, we may very justly suppose, with his staff, which he kept by his side. When Joseph had sworn to him that his body should be carried up out of Egypt, the aged man bowed himself upon the head of his bed, still reclining upon his staff, gathered up his feet and died. It is therefore probably true that he bowed himself both upon his bed and staff, being partially supported by each. This is a highly probable and common sense view of the matter, and gains strength from the fact that the ancient chiefs had their *staff* or *sceptre* continually at hand.

Again. The discrepancy between the original Hebrew and the Greek Septuagint may be easily accounted for. The Hebrew *mittah,* signifies a *bed,* but by a change of the vowel points we have *matteh,* a *staff,* the only difference being in the vowel points, which are of modern use, the original consonant being the same in both words. The Seventy supp the latter intended, translated it by the Greek staff. These different readings involve no doctrinal essential to the salvation of any man, but the om of the preposition in the Vulgate, the only Bib lowed to be universally read by the Catholic ch gives countenance to no less a practice than ido an offence every where spoken against in the wo God, and subversive of the spirit of Christianity.

[To be continued.]

THE NEW HAMPSHIRE APPOINTMENTS.

The editor had made arrangements for bein nished with the appointments of this Conference by a misunderstanding between the secretary an friend employed by him to copy them, the cop sent to Rev. E. Scott of Claremont, for the Mi instead of being forwarded to the Herald, as inte We ascertained this fact by a special messenge to Portsmouth and Dover to procure them, and i diately took measures to secure a copy from York, and also from Claremont, to make "ass doubly sure."

In the mean time Br. Scott, finding we had ceived them, has kindly furnished us with a which he must have mailed before he received ter. We give him thanks.

We would also express our hearty thanks to itors of the Christian Advocate and Journal fo promptness in forwarding us slips from their offic

EASTHAM CAMP-MEETING.

The following vote passed unanimously Preachers' Meeting in Boston, Aug. 5th.

That it is the sense of this meeting that the ers and people in Boston and vicinity *ought to utmost endeavors to sustain the Eastham camp-me*

J. D. Bridge, S

The Separation.—The Southern papers us full of the proceedings of meetings of a character to those recently copied into our The excitement must run extremely high in tion to induce such men as the calm and courte Capers to so far forget what is due to his own ter as to use such language as "the cold-hearte fishness of Mr. Stevens."—E.

Philadelphia.—The investigations into the and progress of the late riots still continue in delphia. A large number of persons are in pri charges of participation in the proceedings mobs. A young man has been arrested for setti to Pennsylvania Hall, at the great anti-aboliti which was probably the real origin of the late outrages.

☞ The absence of the editor must be an ap for all omissions as well as some *commissions* in and perhaps subsequent papers.

☞ We would call the attention of the preachers to Mr. Duren's advertisement in column.

Eastham Campmeeting.—The attention of friends of the city and neighboring towns is requ to the notice of the Boston Committee of Arrange in a neighboring column.

A Tent wanted for the Eastham Camp-me about 30 by 18 feet. Apply to C. H. Peirce, 1 C

Case of Mr. Fairchild.—The trial of Mr. child before an ecclesiastical council at Exeter sulted in his condemnation and dismissal fro ministry. He attempted to prove a conspiracy to him falsely, for the purpose of extorting money, some respects impeached the character of the pal witness. There was but one charge agains but that one, in the opinion of the council wa tained.

The Established Church.—A recent pa states that the clergy of the Established Chur England, Wales, and Ireland, receive £8,896,00 that these churches embrace 6,400,000 people. clergy of all the other denominations in the countries, embracing 14,600,000, receive £1,02 The expense of sustaining the clergy in all the countries in Christendom, including the United S France, Spain, Portugal, Italy, Austria, Prussia, man Small States, Holland, Netherlands, Den Sweden, Russia, &c. &c., with a population of 728,000, is estimated at £8,852,000.

Jewish Press in Palestine.—Sir Moses M ore has presented his co-religionists at Jerusale two presses, and the necessary types, for printing ish tracts. The office consists of twenty-two pe that persuasion. A number of works, as well a almanac for the year, have already been printe Jerusalem.

Government Support of Roman Cat Priests in India.—A correspondent of the Christian Advocate mentions a report that it is contemplation of Government to apply to Parlia to grant a sum of money to be employed in the ment of Roman Catholic priests in India.

Miss Edgeworth.—At a meeting of the En Unitarian Association it was stated by one speakers, while boasting of the literary chara whose names were enrolled among the supporte Unitarianism, that Miss Edgeworth was a Unita We are glad, says the London Times, to be abl give this assertion a positive denial. Miss Edge is a member of the Established Church and a re attendant upon its services.

William J. Graves, the murderer of Cilley, a correspondent of the Congregational Journa his residence at Louisville, Ky.,—is reputed wea and lives in great style, in one of the largest and elegant dwellings in the city. But his mind is ease; a worm is at the root of his enjoyment: science is his tormentor; he is haunted and trou with fears and terrors. O that he might be led to blood that speaketh better things than the blood Abel—it is blood that cleanseth from all sin, accepted with penitence and faith.

Russell's American Elocutionist.—*Jenks Palmer, Boston,* have published in good style an cellent text book bearing the above title. Mr. R sell's elementary works in elocution we consider the best in use. His "Lessons in Enunciation," "E ercises in Elocution," and "Rudiments of Gestu have been extensively used in schools and approve the best judges. The present work comprises all, is illustrated by engraved exhibitions of atti and action, and contains some excellent pieces reading and declamation.

Saxton, Peirce & Co., *Boston,* have issued beautiful little pocket volume with gilt edges and bossed covers, containing Mrs. Southey's "Autu Flowers," and her minor poems. It is a casket gems.

DONATION VISIT TO REV. PHINEAS CRANDALL.

At the last Preachers' Meeting on this District, it was suggested that as Br. Crandall was about closing his term of service as Presiding Elder among us, it would be gratifying to his friends to greet him in a social gathering at his house, for the purpose of bestowing marks of their confidence and esteem: accordingly Br. True of Worcester and Jackson of Millbury were appointed a committee of arrangements.—The time fixed upon was the 17th of July. Providence smiled upon us—the weather was fine, and by 3 o'clock, P. M., quite a large company had assembled with happy hearts, to cheer the truly delightful residence of our beloved friend.

A number of preachers were present from the neighboring towns, and undoubtedly we should have had many more had it not been so near the time of Conference. The larger part of the company were from Worcester.

The afternoon, previous to tea, was spent in social conversation. At 5 o'clock the happy groups repaired to the *tent*, erected near the house for the better accommodation of the visitors. The exercises were introduced by singing, after which Br. True made some very interesting and appropriate introductory remarks, showing that the maxim, "There can be no large social gathering without incurring the guilt of sin," is without foundation. Br. True's remarks were followed by prayer by Br. Jackson, after which the company listened with much interest to an address from Br. Crandall. Recounting the blessings which had attended his labors upon the District during the past 4 years, and the many pleasing acquaintances and associations he had formed; and referring with much feeling to the probability, as he had visited the people the last quarter he had seen many of them for the last time on earth; he closed by expressing his gratitude to God and his friends, for the many marks of esteem he had received, and the kindness which had been shown him through the entire District. The company were then introduced to the refreshments of the table, which were truly rich and abundant, giving *substantial* proof that our *Worcester* friends were not without interest in the occasion. Nothing during the interview occurred which could interrupt the peace of the most fastidious; nothing contrary to the Spirit of religion, and I think the company separated favorably impressed as regards the propriety of such assemblies, *leaving* behind them numerous tokens of their esteem, in the good things of Providence. In closing let me suggest that our friends on other Districts might find such visits both interesting and profitable.

Rutland, July 26, 1844. JOHN M. MERRILL.

YOUNG MEN'S PRAYER MEETING.

Mr. Editor:—A Young Men's Prayer Meeting was held according to appointment in the Bromfield St. Church, Monday evening, July 8th, and more than answered our most sanguine expectations both as it regards numbers and interest. There was a representation from each of the M. E. Churches in this city, and what is far better they all felt like buckling on the whole armor. The definite objects of this meeting, (and will be of all subsequent,) were, First, to pray for the attainment of sanctification or holiness of heart; Secondly, for a revival of religion. The next meeting will be held at the same place the second Monday evening in August, 12th instant. God grant that it may be like the former and much more abundant.

Boston, July 24, 1844. G. W. S.

THE LAW AND NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their papers discontinued.

4. If subscribers remove to other places without informing the publishers, and their paper is sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of *intentional fraud*. 6t.

RELIGIOUS SUMMARY.

THE SOUTH.—Now the decision of the General Conference is known throughout the South, the voice of the people is rising, and is in unison with the voice of the Southern delegates in the Conference. A number of meetings have been already held, in Virginia, the Carolinas, Georgia, Alabama, and various resolutions passed condemning the proceeding of the majority of the General Conference. The people have caught fire now slavery is touched, and are determined for a separation. The expression and temper of some of the resolutions show us that the Southern Methodists have no small degree of the irascible in their natures, if we take the few as a specimen of the whole; and we could most heartily wish that the resolutions had exhibited more brotherly kindness, and more respectful deference, towards that majority of Christian ministers, in the General Conference from whom the resolutioners differ. Members of a church may dissent from the opinions of their ministers, if they please,—and it is nothing unusual in this flippant, superficial, and self-arrogant age for the hearer of the word to think himself above the preacher of it,—but why, because of this difference of opinion, entertain and exhibit a dishonorable and unchristian animosity? Disrespect to ministers of the gospel, although they may not be perfect in all things, is disrespect to the office which they occupy, and an impediment to the performance of the duties of the office.—A man wanting in respect to an ambassador of Christ, is a man wanting in respect to his own character.—We are afraid to print the resolutions of the Southern meetings lest we set too ill an example before those who are north of that North which the South is so angry with; and so spread an evil report in a foreign country which had better be fenced up and confined to its own native borders.—Canada Chris. Guar.

THE POPE AGAINST BIBLE SOCIETIES.—We have before noticed the manifesto of the Pope, complaining of the efforts of Bible Societies to distribute the Scriptures in his dominions. That document carries with it internal evidence of the progress of civil liberty in Europe. He says it concerns the *civil rulers* to frustrate these sectarian combinations, and adds;

"It is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes, than rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding avow, that once liberty of interpretation obtained, and with it what they term liberty of conscience among Italians, these last will naturally soon acquire political liberty."

THE WESLEYANS.—The Rev. Joel Dalbey, President of the Muskingum District, (which covers the state of Ohio east of the Scioto and Sandusky rivers,) informs us there has not been exceeding forty persons who had left the Methodist P. Church, in the District, to join the Wesleyans and some of them are already returning. He thinks that in the bounds of his acquaintance the Wesleyan enterprise bids fair to become a failure. He found two respectable societies on his route, one in Cleaveland, the other in Leesburg. If there were others of this description he had not the pleasure of becoming acquainted with them. Their ministers are very denunciatory and proscriptive of every one who will not subscribe to their peculiar dogmas.—Meth. Prot. Rec.

SIGNS OF THE TIMES.—At the annual visitation of the Divinity School at Cambridge, on the 12th inst., four young men completed their theological training, and have come forth to enter the Unitarian ministry. The Christian Register of last week takes up its lamentation over this evil omen, in the following terms:—Christ. Witness.

"While the audience, as well as the character of the services was so respectable, we must express our strongest regret that the class of graduates was so small. Only four individuals are sent out from this our only theological institution, surrounded as it is with the noblest associations and crowded with the best advantages; only four individuals to preach our simple and precious faith!"

The Catholics expended for home missions in the United States last year, $138,176, and the American Home Missionary Society, $92,000.

TREASURER'S REPORT OF THE MISSIONARY SOCIETY OF THE PROVIDENCE CONFERENCE.

	Received at Conf.	Sent to N. York during the year.	Am't collect'd during the year.
M. P. Alderman,	1 00		
From Thompsonville,	10 82		11 82
Ralph W. Allen,	1 00		
Robert Allyn,	1 00		
From Colchester,	11 00		12 00
F W. Bill,	1 00		
From Willimantic,	11 00		12 00
J. F. Blanchard,	1 00		
From Canterbury & Sterling,	5 10		6 10
T. D. Blake—From Orleans, pub. col., 4 28; S. School, 1 78; annual sub. of members, 9 31,	15 37		15 37
L. W. Blood,	1 00		
From Eastford,	5 50		6 50
I. Bonney,	1 00		
From Warren, 20 00 of which to constitute sister W. Livesey a life mem. of P. Soc.,	46 00	55 00	102 00
G. W. Brewster,	1 00		
From Chatham, to redeem A. Kent's pledge,	9 41	10 00	20 41
E. Benton,	1 00		
C. C. Barnes,	1 00		
From Fisherville,	20 00		21 00
E. B. Bradford,	1 00		
L. Bates,	1 00		
From Falmouth,	8 19		9 19
J. D. Butler,	1 00		
From Taunton,	16 66		17 66
S. Benton,	1 00		
From New London,	32 56	5 00	38 56
S. C. Brown—From E. Greenwich, to make him a life member of Parent Society,		20 00	20 00
C. A. Carter,	1 00		
From Dighton,	17 83		18 83
L. Cady—From Mystic,	10 00		10 00
J. W. & Almira Case, ann. sub.,		20 00	20 00
G. Carpenter—From Portsmouth, for A. Kent's pledge,	38 00		38 00
S. W. Coggeshall,	1 00		
From W. Bridgewater,	18 08		19 08
J. Cooper,	1 00		
From Marlborough,	13 13		14 13
P. Crandon,	1 00		
From Stoughton, to make him a life member Par. Soc.,	20 00		20 00
J. Cady,	1 00		
From Wellfleet,	23 00		24 00
L. Daggett,	1 00		
From Hingham,	3 26		4 26
D. Dorchester,	1 00		
From Plainfield,	8 37		9 37
E. Dunham—From Eastbury,	4 12		4 12
T. Ely,	1 00		
From Fall River, 20 00 of which to make Rev. Thomas Ely a life member of the So.,	165 04		166 04
W. Emerson,	1 00		
From Stafford,	37 20		38 20
E. C. Ewins—From Centreville, 2 68 of which from S. Sch.,	20 00		20 00
F. Fisk,	1 00		
S. Fox,	1 00		
From Somerset Neck and Swanzey Village,	6 50		7 50
J. C. Goodridge,	1 00		
From Holmes' Hole,	8 00		9 00
F. Gavitt—from Pawtucket,	12 00		12 00
A. Gardner—from Mansfield,	10 50		10 50
R. M. Hatfield,	1 00		
From Newport,	59 25	80 00	110 25
J. Howson,	1 00		
From Danielsonville—own subscription, 3 20; M. G. Lippett, 10 00; J. Dexter & E. Burlingham, 1 00 each; J. Rothwell, L. Spencer, L. Potter, & J. Fuller, 50 cts. each; C. Child, and L. D. Talbut, 1 00 each; 3 ladies, 55c; J. Bard, 25c,	20 00		21 00
L. Harlow—From Phœnix, 20 65; from Natick, 5 16; 2 Rings sold, 1 00,	26 81	2 00	28 81
A. Holway,	1 00		
W. T. Harlow,	1 00		
From E. Providence—Sab. School, 5 00; Mary Bragg, 3 00; monthly col., 34 07,	42 07		
To educate a Hindoo boy at school in Wilbraham,		61 12	104 19
W. Holmes—From Provincetown, 8 50; from Hull, 11 50,	20 00		20 00
I. House,	1 00		
From W. Providence, 20 00 of which to make him a life member of Par. Soc. From sister Knight, 3 Rings and 1 Breast Pin, found in the port folio of her deceas'd husband, supposed to have been collected by him. Also 25 cts. from her children, given them to buy sweetmeats,	34 67	65 00	100 67
A. Kent,	1 00		
20 00 to make his daughter Abby K. Tallman, life member of Parent Society,	20 00		21 00
S Lamberton—fm N. Norwich,	9 12		9 12
W. Livesey,	1 00		
R. Livesey—from Norwich,		142 00	142 00
J. Lovejoy,	1 00		
From New Bedford, Elm St.,	84 47	100 00	
Infant S. School,	25 00		
P. Groves,	10 00		
B. T. Sandford, to educate boy in Af., named for him.	20 00		240 47
M. Leffingwell—From Uncasville and Gale's Ferry,	19 22		19 22
L. Leffingwell,	1 00		
From Scitico,	24 33		25 33
C. S. Macreading,	1 00		
From Edgartown,	42 26		43 26
J. Mather—From Hebron,	15 62		15 62
E. Mudge,	1 00		1 00
E. Munger—From Woonsock't,	1 06	14 00	15 06
H. Mayo,	1 00		
From N W. Bridgewater,	8 00		
S. Packard, J. H. Reynolds, and L. Carr, 1 00 each,	3 00		12 00
C. Noble,	1 00		
From Manchester,		120 00	
A. H. Newton,	1 00		
From S. Smithfield,	20 86		21 86
G. F. Pool,	1 00		
From Sandwich,	67 98	37 50	106 48
D. Patten,	1 00		
From Nantucket, Centre St.,		100 00	101 00
V. R. Osborne,	1 00		
From Bristol,	50 00		51 00
B. C. Phelps,	1 00		
From Thompson,	53 29		54 29
A. Palmer,	1 00		
From Monument,	12 12		13 12
S. Puffer—From Cohasset—S. J. Beal, C. Beal, Jr., S. Beal, Z. L. Beal, D. Beal, and M. Ripley, 1 00 each,	6 00		
J. Nichols, E. Nichols, J. Barnes, C. Beal, N. Beal, Elizabeth Beal, and Eliza Beal, 50 cts. each,	3 50		
Contents of Miss. Box.,	1 00		10 50
B. Otheman,	1 00		
From Smithfield,	2 30		
" Westport,	7 25	2 00	
" Fairhaven,	3 20		
" Head of the River,	8 11		
" Middleborough,	6 00		
" Rochester,	2 53		
" Chilmark,	2 87		35 26
O. Robbins,	1 00		
From Eastham,	5 15		6 15
W. H. Richards,	1 00		
From Norwich Falls,	14 00		15 00
D. Rogers—From Nantucket, Fair St.,	3 50		3 50
C. W. Turner--Fm E. Hartford,	4 00		4 00
P. Townsend,	1 00		
From Provincetown,		100 00	101 00
G. W. Stearns,	1 00		
From Barnstable,	3 25		4 25
H. H. Smith—From S. Truro,	16 54		
N. Mayo, to make him a life member of par. soc.,		20 00	36 54
W. S. Simmons,	1 00		
From Mystic Bridge,	21 30		22 30
A. U. Swinerton,	1 00		
From N. Bedford, Fourth St.	51 51		
" Infant Sabbath School,	2 00		
" A Friend,		100 00	154 00
D. Stebbins—from Marshfield	17 26		17 26
E. A. Standish,	1 00		
From Square Pond,	6 08		
From S. Coventry,	6 82		
From Mansfield,	12 85		26 75
J. Steele,	1 00		
From Walpole,	2 25		3 25
H. Torbush,	1 00		
From Griswold,	20 00		21 00
F. Upham,	1 00		
From E. Weymouth,		17 75	18 75
D. Webb,	1 00		
From Little Compton,	10 00		11 00
O. Wilder,	1 00		
From Cumberland,	10 15		11 15
A. B. Wheeler,	1 00		
From Lyme, to redeem A. Kent's pledge,	8 17		9 17
B. M. Walker,	1 00		
From Wapping,	26 37		27 37
G. H. Winchester—From Marston's Mills & Osterville	3 78		3 78
H. Vincent,	1 00		1 00
Money raised at the Conf. Miss. meeting, to educate a boy in Africa, to be named Joel Knight,	35 00		
From a friend, to make sister Knight a life member of Parent Society,	20 00		
To educate a boy in Africa, to be named E. S. Janes,	17 00		
Paid for singing a Welsh Missionary hymn,	20 50		
By Br. Groves, to make Bishop Janes life member of Conn. Miss. Soc.,	10 00		
By the preachers on N. London District, to make R. W. Allen life mem. Par. Soc.,	20 00		
To make Jason Lee and child life members of Par. Soc.,	28 25		
Br. Green's donation,	10 00		
By G. F. Pool,	2 60		
Amount of Collection,	93 74		257 09
	$1871 60	$1010 25	$2881 85

W. T. HARLOW, Treasurer.

Summary of Intelligence.

OPENING OF THE LONG ISLAND RAILROAD.—This great work has at last been completed and opened to the public, throwing Greenport, as it were, into the lap of Brooklyn, and condensing Long Island so that the two ends can almost shake hands with each other.

The time made on Saturday by the first train was 3 hours and 35 minutes, about 27 miles per hour. If the time on this road shall be reduced to three hours, and one and a half hours to cross to Allen's Point, passengers can leave New York at 5 o'clock, A. M., and be at Boston at 2 o'clock, P. M. This is indeed a triumph over space. The whole trip can be made with ease between breakfast and supper.—N. Y. Tribune.

ACCIDENT.—On Sunday evening of last week as the Cumberland train of cars were passing a place called the Sideling Hill Curve, in Morgan county, Virginia, going toward Cumberland, a man was observed lying on the track asleep, and in consequence of the near approach of the train before the man could be seen, on account of the curve, was run over and killed, notwithstanding all the efforts of the engineer and conductor to stop the cars. He has since been discovered to be a German, named John Ratzel, aged 40 or 50 years, known in the neighborhood as being addicted to intemperance.

A PROPOSED PRUSSIAN COLONY IN TEXAS.—It is said that a rich and influential company has been recently formed in Germany for the purpose of colonizing a part of Texas with emigrants from that country. The object proposed is to introduce into Texas from six to ten thousand agriculturists from the surplus population of Germany, and to provide those who emigrate with all the means necessary to sustain them until their industry has been made available for their own support in this new field, and also properly to direct that industry. Liberal overtures were made to the company, both in Brazil and Guatemala, for colonization in those countries; but Texas was preferred, both on account of its soil and climate, but more particularly from its institutions and the hardy and enterprising character of its inhabitants, and its promising prospects. The association has succeeded in obtaining the support of the King of Prussia to this enterprise, and, at the last accounts, was about to secure the co-operation of the Emperor of Austria.

COTTON FACTORY BURNT.—The Pocassett cotton factory, situated in Cranston, on the middle road to East Greenwich, four miles from this city, was burnt down on Wednesday afternoon of last week: the fire was discovered in the picker-room, where it made so much headway that all attempts to extinguish it were unavailing. The factory contained 1,000 spindles.—Nothing was saved. It was insured at the Providence Washington Insurance Office, in this city, for $1,500. The house and store near by took fire a number of times, in several places, but by great exertions they were saved. The loss was about $5,000.—Providence Journal.

STEAMER TAY.—The bark Rapid, arrived recently from Havanna, reports that the British steamer Tay, previously reported ashore on the Colorades and supposed to be lost, arrived off Moro Castle in distress on the 9th ult. without cables or anchors. She was boarded by the captain of the Port-boat as the Rapid came out of the harbor, and when last seen was lying to, as was supposed waiting for anchors before she could enter the harbor. She appeared to have but few men on board. The Spanish Government steamer and a schooner of war went to her assistance two days before. She appeared very light, and the top of her wheel-house was gone.

MORALS IN NEW ORLEANS.—As far as can be ascertained, there are one hundred roulette tables in operation every night, each of which clears its owner $50 per night.

Fights between bulls and dogs, bears and dogs, asses and dogs, are advertized to take place every Sunday at 5 o'clock P. M., at Algiers, on the opposite side of the city.—Boston Recorder.

PLEASING FACT.—We learn from the Mercantile Journal that only 486 persons are now in the House of Industry, at South Boston, against between 700 and 800 last year at this time; that it is the smallest number ever in the House; never having been less than 650; and that the great diminution is owing to the progress of *temperance principles*. The number of persons in the House of Correction is greatly reduced from the same cause.

BREACHES OF TRUST.—Two cases of breach of trust have resently come to light in Pittsburg. One is that of a young married man formerly a partner in a house which failed there. He was entrusted with $10,000, and instructions to buy pig metal on the Cumberland river. Unfortunately, after purchasing and paying $1,000, he fell into the company of gamblers, and lost $3,000; then in hopes of recovering, followed them to another place, and again played, and lost $3,000 more. Finally, he went [illegible] St. Louis, with the balance, leaving his employers minus $9,000. The other case is that of a young man unmarried, who was entrusted with some $4,000 or $5,000, by a kind hearted friend, who wished him well, and did it, partially at least, to promote his individual interest. His father is a respectable man in very easy circumstances; the son had an excellent prospect of getting into business for himself, aided by the capital of his father and friend alluded to above; but for the sake of having possession of some $5,000, twice the amount of which he might have made in a few years in a legitimate trade with honor to himself, he absconded, ruining his prospects in life, and plunging a parent into the deepest distress.

FREE PUBLIC BATHS.—Mayor Harper of New York, has made a communication to the Common Council of that city, in which he recommends the establishment of Free Public Baths, on a large scale, on some site near the Park. The Republic well remarks in relation to such an enterprise: "Public convenience out of view, economy is alone ample consideration to induce the city government to adopt this measure on a scale corresponding with the population and wealth of our city. It would more than repay the outlay it required, by the promotion of cleanliness, and consequently of health, among the destitute, and thereby save to our dispensaries, hospitals, and other establishments of like character, more than would cover all the attendant expenses."

The boot and shoe trade is one of immense importance in Massachusetts. In Abington the value of these articles manufactured annually is £1,250,000; in Weymouth, $1,045,257; in Quincy, $111,881; in Braintree, $656,541; Randolph, $944,714; North Bridgewater, $184,000; East Bridgewater, $277,800; &c.

The ice trade of Boston is getting to be of great importance. The exports in June were 4,097 tons, of which there were to Liverpool 430, Calcutta 556, St. Jago 200, Trinidad 10, New Orleans 2160, Mobile 441, Charleston 800.

Mr. Wickliffe has served a mandamas on the railroad companies that he shall fine them $50 for every time they transport any of Pomeroy's agents on the road, while Pomeroy threatens to prosecute the company for damages whenever they refuse to convey his agents.

A young man of property in New York, it is stated, lost a few evenings ago, at a gaming house, $18,000.

RAILROAD ACROSS THE CONTINENT.—The last advices from the Spanish Main state that the French Government have been actively engaged for the last two months in laying rails, grading, and otherwise making preparations for a steam conveyance from Porto Bello to Panama, thus connecting the Atlantic and Pacific Oceans, and doing away for the present any intent upon cutting a canal at the isthmus.—Mer. Jour.

INTERESTING, VERY!—To see a ten year old boy in a rainy day, barefooted, with his legs and arms sticking, half the length of them, through his jacket and trousers, paddling through the street *with a cigar in his mouth!*

FOREIGN.

The royal mail steamship Caledonia, arrived Aug. 1, at 1 o'clock P. M., making an excellent passage of thirteen days.

The new charter of the Bank of England will be in full operation in the course of a few weeks.

In England there are 1,075 cotton factories, employing 183,243 hands; in Scotland 159 factories and 32,580 hands; in Ireland 28 factories and 4,011 hands.

In the United Kingdom there are 855 marine steamers, amounting to 109,288 tons. In France there are only 107 steamers, with a tonnage of 10,183 tons. The English marine steam power is therefore eight times as numerous.

The house of Lords has decided against the claim of Sir Augustus d'Este to the Sussex peerage, grounding their opinion on the construction of the royal marriage act.

The funeral of Thomas Campbell, the author of that sweet and popular poem, the Pleasures of Hope, took place on the 3d inst. in Westminster Abbey.

The usual returns of the revenue exhibit an increase in the ordinary revenue of £458,574 on the quarter.

The motion of Mr. Duncombe, for a committee to inquire into the Post-office espionage, was acceded to by the government.

The writs of error in which Mr. O'Connell and his six fellow prisoners are plaintiffs came on for hearing before the house of Lords on the 4th instant.

It is calculated that the O'Connell tribute this year will reach £30,000.

FRANCE.—Marshal Bugeaud took possession of Guebda on the 17th June; the Morocco troops fled from it two days previous. The emperor of Morocco is said to be anxious for peace, and the probability is that matters will be soon amicably arranged.

Three steamers are about being fitted out to transport two regiments of cavalry to Africa.

The attempt to organize a corps in Algeria mounted on camels, which was at first a failure, has at length been successful.

SPAIN.—The papers contain sickening accounts of the executions in this distracted country.

The Madrid Journals still abound with rumors of conspiracies, which are said to be in active preparation at Saragossa, Barcelona, and the capital.

GREECE.—The Russian government has at length acknowledged the constitutional government in Greece.

Notices.

NEWBURY SEMINARY.

The Fall Term of this institution will commence on Thursday, the 29th of August, and continue 12 weeks. A full and competent Board of Instruction will be provided. The Trustees feel the utmost confidence that the preachers in the Vermont and New Hampshire Conferences will spare no pains to induce young gentlemen and ladies to attend the coming term; while both Trustees and teachers pledge themselves that no exertion shall be wanting on their part to make the school as interesting and profitable to the students as it has ever been. They confidently believe their most ardent desires for its prosperity and usefulness will be fully realized.

Board and Tuition as usual.

There are a large number of rooms in the village fitted up expressly for students who wish to board themselves. The rent of these is much reduced.

PRENTISS KNIGHT,
Sec'y of Board of Trustees.

Newbury, Vt., July 31, 1844.

N. B. Advocate and Journal please copy the above.

CAMP-MEETING ON WORCESTER DISTRICT.

There is to be a camp-meeting in Webster, sixteen miles miles south of Worcester, to commence on Monday, the 26th inst., and continue till Saturday morning. The ground, we are informed, is very convenient, and within about one mile of the Norwich railroad. Other particulars will be given next week. We hope there will be a great gathering from all parts of the district. Come, brethren, and let us unite in this great means of grace, and see if God will not pour us out a blessing.

Aug. 1, 1844. J. PORTER.

DISTRICT STEWARDS.

A meeting of the District Stewards for Concord District will be held at Manchester, Aug. 27, at 2 o'clock, P. M.—(Said meeting, it is expected, will be held in connection with the District Preachers' meeting. A punctual attendance and a full representation from all the stations and circuits is desired. J. PERKINS.

NOTICE.

The next meeting of the Ministerial Association of Concord District, N. H. Conference, will be holden at Manchester, Aug. 27 and 28th, commencing at 10 o'clock, A. M. A sermon will be preached Tuesday evening by the Rev James Pike. Every member of the Association, with any other preachers, travelling or local, who may please to avail themselves of the advantages of the Association for the present year, are requested to be present with an original plan of a sermon or essay, written for the occasion.

L. D. BARROWS,
J. W. MOWRY, } Committee.
E. SMITH,

Nashville, N. H., Aug. 1, 1844.

QUARTERLY MEETINGS.

NEW ENGLAND CONFERENCE.

BOSTON DISTRICT—FIRST QUARTER.

Church Street,*	August	12
South Boston,	"	10 11
Roxbury,	"	11
Bromfield Street,*	"	13
Odeon,	"	15
Dorchester,*	"	17
Dedham,	"	18
Walpole,	"	19

[Remainder next week.]

Camp-meeting at Eastham, August 23.

Those appointments enclosed in brackets constitute one Quarterly meeting. The star denotes the place where the Quarterly meeting will be held. T. C. PEIRCE.

SPRINGFIELD DISTRICT—FIRST QUARTER.

Westfield,	Aug.	10 11
West Parish,	"	14
Chester Village,	"	15
Otis and Granville, at Otis,	"	17 18
Blandford and Beckett, at Blandford,	"	20
at Beckett,	"	21
Southampton,	"	24 25
Northampton Mission,	"	27
Hatfield and Deerfield, at H.	"	28
at D.	"	29
Williamsburg,	"	31 Sept. 1
Northampton Factory,	Sept.	3
Chesterfield,	"	4
Savoy,	"	10
Cummington,	"	7 8
Charlemont,	"	14 15
Coleraine,	"	17
Greenfield,	"	21 22
Gill and Leyden, at L.,	"	24
Southwick,	"	28 29
Feeding Hills and Agawam, at F.,	Oct.	1
Wesley Chapel,	"	5 6
Pyncheon St. Mission, Springfield,	"	7
West Springfield,	"	8
Cabotville,	"	12 13
Chicopee,	"	14
South Hadley Canal,	"	15
Pelham and Belchertown, at B.,	"	22
Three Rivers,	"	19 20
Wilbraham,	"	26 27
Ludlow,	"	29
Jenksville	"	30
Wales and South Wilbraham,	Nov.	2 3
at S. Wilbraham,	"	5
Ware,	"	9 10
West Brookfield and Warner, at W. B.,	"	12
Greenwich and Prescott, at G.,	"	13
Enfield,	"	14
Athol and Dana, at A.	"	18
at D.	"	19
Petersham Mission,	"	16 17

The regular quarterly meetings have two dates set against them. The others are for lectures or love-feasts, as the preachers and members may think most suitable. I wish to see the official members as far as possible at the regular quarterly Conferences, and also at the other appointments. All the places connected by braces make one regular Quarterly Conference. A. D. SARGEANT.

Westfield, Aug. 2, 1844.

WORCESTER DISTRICT—FIRST QUARTER.

Millbury,*	Aug.	10 11	Ashburnham	"	19
Worcester,	"	14	Winchendon,*	"	21 22
Grafton,	"	16	South Royalston,	Oct.	2
Weston,	"	20	Hubbardston,*	Sept.	28 29
Natick,*	"	17 18	Templeton, } Miss.	"	30
Saxonville,	"	19	Phillipston, }	Oct.	1
Holliston,*	"	24 25	Princeton,*	Oct.	3
Hopkinton Miss.,			Rutland,	"	4
Westboro',	Sept.	3	Holden,	"	9
Hopkinton,	"	4	Oakham,*	"	5 6
Upton,	"	5	Barre,	"	6
Sudbury,	"	2	Hardwick,	"	7
Marlboro',*	Aug.	31 Sept. 1	North Brookfield,*	"	12 13
Harvard,	Sept.	13	Brookfield,	"	13
Lowell, St. Paul's,*	"	7	Spencer,*	"	14
" Worthen St.,*	"	8 9	Leicester,	"	15
Lunenburg,*	"	14 15	Southbridge,*	"	19 20
Leominster Miss.,	"	16	Charlton,	"	21
Fitchburg,	"	17	Dudley,	"	22
			Webster,*	"	26 27
			Oxford,	"	27

Aug. 1, 1844. J. PORTER, P. E.

* The star denotes the place of the regular quarterly meeting of the several appointments embraced in the bracket where it is found. It is earnestly desired that all the members of the Quarterly Conferences may attend.

At the places not thus designated there will be a love-feast or a lecture, as may be thought most expedient. Though it was not expected in the present arrangement of the Districts that the Presiding Elder would visit all the appointments every quarter, I have thought it advisable to visit them the first quarter, if possible. I hope many of the members of the several societies will meet me at the time appointed, that we may form an acquaintance, and encourage each other in the great work. Let us expect God's richest blessing upon the District the present year, and labor accordingly. J. P.

VERMONT CONFERENCE.

SPRINGFIELD DISTRICT—FIRST QUARTER.

Woodstock,	Aug.	10 11
West Norwich and Sharon,	"	14 15
Hartland,	"	17 18
Mount Holly,	"	24 25
Guilford and Brattleboro', at G.,	"	31 Sept. 1
North Wardsboro',	Sept.	7 8
Springfield,	"	11
Putney, B. Falls and Athens, at B. F.,	"	14 15
Barnard,	"	21 22
East Barnard,	"	24
Thetford and U. Village,	"	26
West Windsor and S. Reading,	"	28 29
Proctorsville and Perkinsville.	Oct.	5 6

N. B. There will be a camp-meeting at Springfield, commencing Sept. 9. It will be one mile from the village.

The District Stewards' Meeting will be holden at this meeting on Wednesday, and the preachers are requested to see that a steward is appointed from each Quarterly Board.

N. Wardsboro', Aug. 1, 1844. C. R. HARDING, P. E.

POST OFFICE ADDRESS.

Rev. H. H. Hartwell, N. Haverhill, N. H.
Rev. H. G. Barrus, Chelsea, Ms.
Rev. P. Boynton, Lisbon, N. H.
Rev. C. C. Munger, Eastford, Ct.
Rev. N. Tainter, Fruit Hill, R. I.
Rev. A. D. Sargeant, Westfield, Mass.
Rev. W. A. Clapp, Northampton, Ms.
Rev. C. R. Harding, North Wardsboro', Vt.

☞ TIME OF THE EASTHAM CAMP-MEETING ALTERED. ☜

As it is impracticable for our friends in Boston to obtain a suitable boat to convey them and the hundreds that will accompany them, until FRIDAY, the 23d of August, therefore the meeting will commence at that time, instead of Wednesday, the 21st.

We hope this alteration of only two days will not discommode any of our people who purposed to attend the meeting, but prove an advantage, as it will afford more time for preparation after the preceding Sabbath.

Come, then, brethren and friends, and let us go in multitudes to our "Feast of Tabernacles." We expect the Lord of Glory will be present. B. OTHEMAN.

July 30.

P. S. The District Stewards' Meeting for Sandwich District will be held some time during the camp-meeting at Eastham. The preachers will please to see that *one steward* of their respective societies be appointed to attend the said meeting. B. O.

EASTHAM CAMP-MEETING.

The Committee appointed by the Societies of the Methodist Episcopal Church in Boston to make arrangements for attending the camp-meeting to be held at Eastham, commencing Aug. 23d, would give the following notice:

The well known safe and commodious steamer Portland has been engaged to convey passengers to and from the camp ground. The Portland is believed to be sufficiently capacious to carry with safety all who may be disposed to take passage in her. During the past year she has been lengthened about fifteen feet, and otherwise thoroughly refitted and repaired, with a new boiler, &c., at an expense of about eighteen thousand dollars. The committee will have entire control of the boat, and no pains will be spared to secure the comfort and safety of the passengers.

The Portland will leave the end of Long Wharf on Friday, the 23d of August, at 9 o'clock, A. M., precisely, for Eastham, and return on the next Friday, leaving Eastham about noon. Persons out of the city who cannot be here in season on Friday morning can come in the afternoon previous and pass the night on board the boat. It is particularly desired that all our city friends would have their baggage on board the boat on Thursday afternoon.

Each of the Boston Societies will have its own tent, but all will board in common, under the supervision of the committee. Arrangements have been made to board our friends from the neighboring towns. Tents will be provided expressly for the accommodation of strangers.

Passage to and from the ground and board while there, $3 50. Passage without board, $1 each way. Children under fourteen years of age, half price. For Tickets or futher information apply to Milton Daggett, No. 1 Suffolk Place, F. M. Dyer, 479 Washington St., J. H. Collins, No. 18 Lynde St., Norton Newcomb, 118 Hanover St., Waite, Peirce & Co., No. 1 Cornhill, or the subscriber, No. 60 Commercial St.

Companies from out of the city desiring passage by the steamer will make application to either of the above-named persons. It is particularly desired by the committee that all baggage be distinctly marked with the names of the owners and the tent or town to which they belong.

N. B. The Committee have no connection with any boat but the Portland. JOHN GOVE, for the Committee.

P. S. Our friends will notice that both trips of the boat will be made in the day time, and of course it will be much more pleasant than running the boat in the night time.

BOOKS FORWARDED BY WAITE, PEIRCE & CO., TO AUG. 3.

F. Jones, S. Reading, Vt., 1 pkge taken at office; Z. Kelley, Norton, Ms., 1 pkge left at Providence depot; M Bonney, Lowell, Ms., 1 pkge by Tuck; Henry Baker & Co., Providence, R. I., 1 pkge by Earle; Josiah Eaton, Calais, Me., 1 pkge care of Bedlow & Lefavor, by Gunnison's exp; Spencer Tileston, Cabotville, 1 box sent by railroad to be left at Springfield depot; John Cooper, Jewett City, Conn., 1 pkge to be left at P. O.; J. D. Butler, Taunton, Ms., 1 pkge left at Reid & Rand's; S. Fisk, Southport, Wisconsin Ter., 1 pkge left at J. M. Doe & Co.'s, Cornhill; Pratt, Woodford & Co., New York, 1 pkge by Adams.

COMMUNICATIONS.

Jas. Bicknell—S. P. Williams—J. Cooper—D. H. Miller—S. Tileston—J. Griffin—J. Eaton—E. A. Rice—Henry Baker & Co.—M. Bonney—C. Leffingwell—Jas. Allen (2)—J. M. George—F. Jones—J. Perkins—E. C. Ewins (your papers have been sent since Conference to North Rochester)—J. E. Risley—W. Winter—A. S. Richardson—I. McNiece—B. King—Geo. Burnham—D. Buell—E. H. Sherman (we have received the $3 and shall continue your paper, as requested)—E. B. Hinckley—G. Parker, 2d—J. Rose—J. Chadwick—Day & Lyon—J. Day—R. Donkersley (the doings of the General Conference will probably be issued by the New York Book Room; I can furnish one file of this vol. of Herald)—J. C. Hyde—K. D. Nettleton.

MONEY RECEIVED AND CREDITED FOR THE HERALD AND JOURNAL.

B. Davis, A. Gardner, P. Russell, J. H. Skinner, E. C. Fogg, T. Marshall, S. Russell, B. P. Grant, T. Ambrose, J. D Roberts, F. Hunt, M. Shute, D. Curtis, B. F. Cheeney, J. Otis, S. H. Frothingham, D. Manson, E. S. Leavitt E. Hardy, E. Saunders, J. Hull, B. Mumford, H. Omin, A. F. Fenton, F. Smith, E. Farnum, J. Dyer, R. & E. Colderwood, C. Gilmore, A. Hall, S. Hatch S. Bruce, H. Potter, O. Story, M. E. White, O. Cone, L. C. Bates, A. Putnam, P. Clark, Mrs. C. Lyon, L. Waters, T. Johnson, C. Faulkner, N. Bartlett, S. Aldrich, W. C. Burnham, M. Jackson, O. Mason, P. McKinstry, W. Hudson, B. R. Spaulding, J. Cheeney, G. Hanson, W. R. Case, S. McKinstry, W. McKinstry, A. B. Price, H. B. Goodell, S. A. Bacon, D. A. Barnard, H. Flower, L. T. Taylor, O. Ware, H. Brown, D. Parker, Z. Scott, E. Taylor, D. Vining, W. Wight, L. Chenery, A. Fisk, L. A. Chase, O. B. Brigham, D. Robinson, S. S. Clapp, D. Mason, J. Miller, M. Terre, H. Danks, A. Cudworth, A. Ayres, S. Stone, E. A. Paine, J. M. Johnson, J. M. Beale, H. Henshaw, B. Barton, E. Philips, D. R. Waitt, G. Lewis, J. H. Brooks, J. Wheeler, A. Fletcher, E. Hall, C. Hetherington, A. Corbin, M. Hull, S. Stevens, A. J. Marvin, S. Booth, P. Graves, H. Hunn, D. Sheldon, I. Riddell, E. Denison, R. McMaster, B. Potter, J. Mollaleiu, L. Daniels, F. Skinner, J. Peck, E. A. Egleston, S. Fowler, J. Pinkham, T. Flint, F. Braman, B. Mason, D. Collins, F. Down, F. P. Stewart, J. Stoddard, C. B. Sherman, E. Woodworth, S. E. Crouch, E. Thorp, M. Potter, A. E. Dean, S. Janes, R. L. Bishop, J. E. Olcutt, J. Miller, G. B. Wood, G. Hinds, W. Judd, J. Sibley, W. R. Stewart, S. F. Dennis, M. Dodge, C. Remick, V. Sweetser, J. D. Moriarty, J. Dinsmore, E. Crowell, J. Gould, L. Morrison, C. E. Chase, A. Russell, J. Thayer, J. Loomis, W. Fay, W. Sennett, A. Day, C. Brainerd, S. Preston, N. Whittaker, H. M. Wright, L. Robinson, N. Johnson, P. L. Fuller, A. Woodward, M. Huckins, G. W. Andrews, N. Gates, E. Reed, J. York, J. Kenney, and I. Clewly—$2 each.

J. Gray, T. G. A. Spink, J. R. Farwell, C. Brown, J. Case, J. Morse, S. Drake, Adam Corbin, E. Thayer, J. Kellett, L. Cutter, H. Smith, A. Main, W. M. Allen, M. Chapman, M. Roderick, D. B. Rugg, B. Sibley, S. Amidon, J. or M. McElwain, M. Clapp, C. R. Morris, S. Akerman, C. Alden, J. E. Strout, C. Wright, J. Edgecomb, L. Hind, and J. Robinson—$1 each.

J. E. Risley, $22; D. Dennison, and Z. White, $6 each; E. Eaton, $9; B. Perkins, J. Shaw, H. Thompson, E. L. Paul, A. Upham, J. Dadman, J. Clow, and J. J. Swarthout, $4 each; J. Kenniston, $3.17; A Broadbent, $3.16; N. Bonney, I. Morris, L. Holmes, S. Granger, C. C. Aldrich, and E. H. Sherman, $3 each; J. Morse, $2.50; L. Whittaker, $2 17; Tenney & Woodbury, $2 29; D. S. Paine, $1.16; L. P. Abbe, $1.15; W. Dodge, 67c; S. Cushman, N. C. Nichols, W. Holbrook, B. Davis, C. Fish, and W. Priest, 50c each; E. F. Barber, 58c; J. & M. Orme, 56c; J. Bailey, 28c; G. A. Leach, 54c; H. Lewis, 33c; H. P. Little, H. C. Thayer, Q. Warner, A. Dwight, L. Skiff, D. Sanderson, L. Parsons, J. Gillett, A. Rude, J. W. Root, and L. Emes, 25c.

MARRIED.

In this city, on Thursday, by Rev. H. G. Barrus, Mr. John Foster, and Miss Eliza Fox, both of Boston.

In the Church St. Church, by Rev. Geo. W. Frost, Mr. Charles M. Tilden, and Miss Ann Maria Adams, both of this city.

DIED.

In Peacham, Vt., July 21, very suddenly, Mrs. Esther, wife of Governor Mattocks.

Advertisements.

POETRY.

For Zion's Herald and Wesleyan Journal.

THE CAPTIVE JEWS.

The golden sun was fast declining in
The western horizon; and its fair beams
Cast a soft, mellow light far o'er the plains
Of mighty Babylon; while from the hills
The shepherds came, with their vast bleating flocks,
Here rolled the deep Euphrates in its power,
And in the distance might be seen the vanes,
And by the water's side there sat a group
Whose sad and mournful aspect showed that they
Were men of sorrow. And upon the boughs
Of the fair weeping willows hung their harps;
And their deep grief gave vent in accents full
Of pungent sorrow.

"O Jerusalem,
I never will efface thee from thy heart,
And in my bosom thy fond love shall reign,
Long as I draw the vital breath of life;
Until my hand shall lose her cunning, and
My mind be tortured with wild frenzy, or
This lump of clay be cold in death,
Shall I forget thee, city of my God."

When they remembered Zion, then they wept,
For 'twas the place where once they worshipped God,
But now it was in dust and ashes lain
Beneath a heathen tyrant's dreadful rod.

LYMAN W. DINSMORE.

Royalton, Vt., July 28, 1844.

BIOGRAPHICAL.

NATHANIEL PATRIDGE died in Littleton, N. H., May 29, aged 76 years. He was converted to God in 1820, and soon joined the M. E. Church, of which he remained a worthy member until his death. His end was peaceful. During his protracted confinement to the house, of more than a year, he was patient and submissive. His soul was stayed upon God, and there he found support.

N. Littleton, July 27, 1844. S. P. WILLIAMS.

SISTER EMILY R., daughter of Widow Nancy Gilman, of Hallowell, Me., sweetly fell asleep in Jesus on the morning of the 13th inst., aged 25. She was received into the M. E. Church in 1837, and remained a worthy member until called to the church triumphant. The last five years of her life were years of extreme suffering, but the power of entire sanctification made her triumphant in suffering. A more calm, patient, triumphant, holy Christian I never saw. Of course her end was peace; it could not have been otherwise, as the termination of a life so devoted to God. Christian, would you die like her? like her live in a state of constant consecration to God. D. B. RANDALL.

Hallowell, Me., July 25, 1844.

CHILD'S DEPARTMENT.

LEARNING TO THINK.

"Here, Charles! Stop a moment, will you? I want to speak with you."

"I can't awhile now, Henry; for I hav'nt had a run with my a hoop a long time."

"But I want to tell you something. Here! I hav'nt seen you since you came back from the country. Your iron hoop runs along this hard ground capitally. Can you tell what it is that makes it go along so famously?"

"What it is! To be sure I can. It is my stick. The harder I hit it, the faster it goes."

"But hit this post as hard as you like with your stick, and it will not stir from the place where it stands."

"No! that is because it is stuck fast in the ground."

"Yonder is a post lying down in the road; hit that, then, with your stick, and see if it will run along like your hoop."

"I know it will not, because it is so heavy; it is of no use to hit that."

"Well, then, here is my pocket handkerchief; let us see how you can knock that along. Surely that will not be too heavy for you."

"No; but it will be too light though! The handkerchief would not run along at all."

"The post is too heavy, and the pocket handkerchief is too light; you are hard to please: but suppose I put a big stone in the handkerchief, and make it heavier, you will bowl it along then with your stick?"

"No, that I could not."

"And why not?"

"Why, because—because it would not run along at all."

"But can you tell me the reason why it will not run along at all?"

"No I can't; I never thought about it."

"I dare say not; for we boys seldom do think about any thing but our play, unless we are obliged to do it. But now let me tell you what I wanted to say to you."

"Ay, do, and then I'll be off again, for yonder is Edward Palmer with his hoop; and I want to join him. What is it?"

"Why, do you know, that I am *learning to think?*"

"Learning to think! I never heard of such a thing!"

"I dare say not: but, for all that, I only wish that I had begun years ago. I have learned more the last three months than I did all last year, I am sure."

"But where's the good of learning to think?"

"Where's the good? What a question! But I dare say that I should have asked it myself three months ago, and therefore I ought not to be surprised at you. If people had not thought about things, we should never have had the comforts and pleasures we now enjoy; the food we eat, the clothes we wear, the houses we live in, have all been the subjects of much thought; aye, and our very plays too. Why does the peg-top spin, the ball bounce, the humming-top make a noise, and the kite fly in the air? I hardly think you can answer me one of these questions. Now, if you had learned to think, you would be able to answer them all."

"Should I?"

"Yes, that you would; but instead of being able to answer them now, you cannot tell me, I dare say, why a battledore will not fly in the air as well as a kite. It is something of the same form; why will it not rise in the air?"

"It's too heavy, a great deal."

"Too heavy! Why a large kite is as heavy as *two* battledores; so that cannot be the reason."

"I can't say, then!"

"And for that very reason you should learn to think. Now, try to find out why your kite does not go up higher in the air when you have let out all your string."

"Because the string holds it fast, and keeps it from going up higher."

"Then, how is it, if your string breaks, instead of your kite going up higher, it comes tumbling down directly?"

"I can't tell that, I am sure. Can you?"

"Yes, I can, and a hundred other things that, three months ago, I knew nothing about. I am older than you, and ought to know more; but if you would learn to think, what is now hard for you to understand would soon become easy. Thinking people have a great advantage over others, for they are much wiser; they can give better advice, and assist others; for they know the best way of doing things, and the proper time when to do them. If you wanted to know how many grains of corn there are in a bag of wheat, how should you find it out?"

"Count them, to be sure."

"That would be one way, but not the way a thinking person would set about it. Why, if you counted two hundred every minute, and kept it up day and night for a whole week, you would hardly be able to get through your task."

"How would *you* set about it then? It's a puzzle to me how it could be done without counting."

"I would first weigh an ounce of wheat out of the bag, and count the number of grains in that one ounce. Then I would weigh the whole bag together to see how many ounces there were in all. If, after that, I multiplied the number of grains in one by the number of ounces in the whole bag, it would give me the exact amount of grains altogether; and this might be done, if a large pair of scales were near, in ten minutes or a quarter of an hour."

"I should never have thought of that plan, however; but what's the use of learning to count the grains in a bag of wheat?"

"Just the same use as there is in learning to do a sum; it teaches us to reckon in the quickest and best way. There would be no good in a boy's learning the alphabet, only that it enables him to read afterward, and there would be but little advantage in learning to write copies in a copy-book, if it did not fit us to write letters, bills of parcels, and all other things, all through our lives."

"Well, that plan of counting the grains is a capital one."

"It was not hit upon without thought, depend upon it. Some time ago, I heard a thoughtless cottager, who, to save a crop of grass that had grown on the old thatch of his cottage, was trying all manner of contrivances to get a cow that belonged to him up to the roof of his cottage to eat the grass."

"And how did he manage it at last?"

"Why, a neighbor of his, who had learned to think, told him, that though he could not get the cow up to the grass, yet he might, perhaps, manage to cut the grass, and bring it down to the cow; and this plan was adopted without difficulty."

"Ah! ah! ah! What a foolish cottager he must have been."

"He had never learned to think. I read a story yesterday about a mischievous monkey that, after doing much damage, ran up a thin, tall tree, and took shelter in the top branches. Two men undertook to catch him. One of them had learned to think, and the other had not. The thoughtless man climbed up the tree as far as he could; but he was obliged to come down again, for the thin branches would not bear his weight. The thinker then stepped forward, but instead of climbing the tree, he set to work busily with his axe, and soon brought down the tree and the mischievous monkey to the ground."

"Capital! capital! So poor pug was taken at last. I begin to have a notion, that 'learning to think' is a capital thing, and I should like to talk a little more with you about it another time."

"Well, then, be off with your hoop now, for I see that Palmer is waiting for you. No doubt, I shall see you to-morrow, and then 'learning to think' shall be the subject of our conversation."—London Child's Companion.

SELECTIONS.

RICHARD CECIL.

We gave a condensed biographical notice recently of Sir William Jones, and we now extract another, not less interesting, of a man greatly distinguished for his piety and usefulness, and well known to American as well as English readers.—He was born in London, in 1784, and his mother was a "dissenter of real piety." He became a distinguished minister of the Gospel, and from the many interesting portions of his history, we select the following, as being of special interest to parents.

Richard Cecil, of London, when but a young man, had pursued a bold and determined career, till sunk in sin, hardening himself in infidelity, and instilling the same principles into others, there seemed no prospect of any change. His excellent mother, however, had performed her part, and still remembered that it was good, not only to pray always, but not to faint or desist upon any account. At last, one night he lay contemplating the case of his mother:

"I see," said he within himself, "two unquestionable facts: first, My mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly repairing to her closet and her Bible; secondly, That she has a secret spring of comfort, of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or ever find it. If, however, there is such a secret in religion, why may I not find it as well as my mother?"—He instantly rose and began to pray, but was soon damped, by recollecting that much of his mother's comfort seemed to arise from her faith in Christ. Now, thought he, "this Christ I have ridiculed; He stands much in my way, and can form no part of my prayers." In utter confusion he lay down again; but, in process of time, conviction of sin continuing, his difficulties were gradually removed, his objections answered. He now listened to those admonitions of his mother, which he had before affected to receive with pride and scorn; yet they had fixed themselves in his heart like a barbed arrow; and though the effects were concealed from her observation, yet tears would fall from his eyes as he passed along the street, from the impression she had made on his mind. Now he would discourse with her, and hear her without outrage, which revived her hopes, especially as he then attended the public worship of God. Thus he made some progress, but felt no small difficulty in separating from his favorite connections. Light, however, broke into his mind, till at last he discovered that Christ Jesus, so far from "standing in the way," as he once thought, was indeed *the way, the truth, and the life*, to all who come unto God by Him.

After such a change it is not wonderful that Mr. Cecil should have written and spoken with so much pathos on the influence of the parental character. "Where parental influence does not convert," he would say, "it hammers: it hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them: I was a professed infidel: but then I liked to be an infidel in company, rather than when alone: I was wretched when by myself. These principles and maxims and data spoiled my jollity." Again he says,—"I find in myself another evidence of the greatness of parental influence. I detect myself, to this day, in laying down maxims in my family, which I took up at three or four years of age, before I could possibly know the reason of them." "Besides, parental influence must be great, because God has said it shall be so."

The parent is not to stand reasoning and calculating. God has said that his character *shall* have influence: and so this *appointment* of Providence becomes often the punishment of a wicked man. Such a man is a complete *selfist*. I am weary of hearing such men talk about their "family"—and their "family"—they "must provide for their family." Their family has no place in their real regard; they push for themselves. But God says, "No! you think your children shall be so and so; but they shall be rods for your own backs. They shall be your curse. They shall rise up against you." The most common of all human complaints is,—Parents groaning under the vices of their children! *This* is all the effect of parental influence."

A WONDERFUL CONVERSION.

There was, some years ago, not far from this place, a very gifted preacher, who for several years preached with great earnestness and success the doctrine of the cross; but who, on that very account, was violently opposed. One of his opponents, a well-informed person, who had for a long time absented himself from the church, thought, one Sunday morning, that he would go and hear the gloomy man once more, to see whether his preaching might be more tolerable to him than it had been heretofore. He went; and that morning the preacher was speaking of the narrow way, which he did not make either narrower or broader then the word of God describes it. "A new creature in Christ, or eternal condemnation," was the theme of his discourse, and he spoke with power, and not as a mere learned reasoner. During the sermon, the question forced itself upon his hearer's conscience—"How is it with myself? Does this man declare the real truth? If he does, what must inevitably follow from it?" This thought took such a hold upon him, that he could not get rid of it amidst any of his engagements or amusements. But it became from day to day more and more troublesome, more and more penetrating, and threatened to imbitter every joy of his life; so that at last he thought he would go to the preacher himself, and ask him, upon his conscience, if he were convinced of the truth of that which he had lately preached.

He fulfilled his intention, and went to the preacher. "Sir," said he to him with great earnestness, "I was one of your hearers when you spoke, a short time since, of the only way of salvation. I confess to you, that you have disturbed my peace of mind, and I cannot refrain from asking you solemnly before God, and upon your conscience, if you can prove what you asserted, or whether it was unfounded alarm?" The preacher, not a little surprised at this address, replied with convincing certainty, that he had spoken the word of God, and consequently infallible truth. "What then is to become of *us?*" replied the visitor.—His last word, *us*, startled the preacher; but he rallied his thoughts, and began to explain the plan of salvation to the inquirer, and to exhort him to repent and believe. But the latter, as though he had not heard one syllable of what the preacher said, interrupted him in the midst of it, and repeated with with increasing emotion the anxious exclamation, "If it be truth, sir, I beseech you, what are *we* to do?" Terrified, the preacher staggered back. "*We!*" thinks he, "what means this *we?*" and, endeavoring to stifle his inward uneasiness and embarrassment, he resumed his exhortations and advice. Tears came into the eyes of the visitor; he smote his hands together like one in despair, and exclaimed, in an accent which might have moved a heart of stone, "Sir, if it be truth, *we* are lost and undone!" The preacher stood pale, trembling, and speechless. Then overwhelmed with astonishment, with downcast eyes and convulsive sobbings he exclaimed, "Friend, down on your knees, let us pray and cry for mercy!"—They knelt down, and prayed; and shortly afterwards the visitor took his leave.

The preacher shut himself up in his closet.—Next Sunday, word was sent that the minister was unwell, and could not appear. The same thing happened the Sunday following. On the third Sunday, the preacher made his appearance before his congregation, worn with his inward conflict, and pale, but his eyes beaming with joy, and commenced his discourse with the surprising and affecting declaration, that he had now, for the first time, passed through the strait gate.

You will ask what had occurred to him in his chamber during the interval which had elapsed.—A storm passed over before him—but the Lord was not in the storm; an earthquake—but the Lord was not in the earthquake; a fire—but the Lord was not in the fire. Then came a still small voice; on which the man enveloped his face in his mantle, and from that time knew what was the Gospel and what was grace.—Krummacher.

A DREAM.

TRANSLATED FROM THE GERMAN OF RICHTER.

Methought myself standing at a large open window on a New Year's night, in the form of an old man, worn out and debilitated with age. The snows of many winters seemed to have passed over my head, which was as white as that which now covered the fields before me, and I heard a voice saying—"Thy days that are past are gone for ever; those that are to come may not come to thee; for whose good, then, hast thou lived, and what preparation hast thou made for eternity?"—I looked, with a glance of fearful misgiving, *first* upon the clear blue sky, studded with brilliant planets and stars innumerable; *then* down upon the still snow clad earth, but could see none from whom the voice could have proceeded, that so thrilled my heart and filled my imagination with sorrowful forebodings:—*'Twas the whisperings of a guilty conscience*, for none could be more restless and joyless than I fancied myself at that moment. The grave, from which I seemed, but now, to have stepped, stood beside me, and the sod which covered it appeared as blasted (for the pure snow disdained to lie upon it) as my body was, with a long life of errors, sins and diseases—a soul desolate; with an old age of bitter remorse and repentance.

Anon, the joyous days of my youth re-appeared, like spectres, before me, and re-conveyed to my imagination the brilliant morning in which my Father placed me upon the cross-way of life, which, on the *right*, leads through the sunny path of virtue into a region of felicity and eternal bliss, beyond the precincts of this vain and deceitful world:—that, on the *left*, plunges man into the *mole*-paths of vice, leading into the dark and gloomy cavern of despair, filled with hissing serpents and noxious vapors, engendering disease and death. I seemed to have chosen the latter; for, as the poisonous reptiles seemed hanging upon and gnawing into my breast, and the pestiferous vapors dropped from my tongue, I became, in imagination, sensible of my situation. Distracted, and with inexpressible anguish, I silently appealed to Heaven, to return to me the youth so ignobly wasted, and mentally called upon my Father to place me again upon the cross-path of life from which I appeared to have so recklessly wandered, in order that I might *now* choose aright; but my *Father* and my *youth* had long since passed away with the days that were.

My imagination, now, painted Ignes Fatui dancing before me over the marshes and disappearing among the graves of the dead: *These*, said I, are the days of my folly, idleness and sin. I beheld, also, a star flying from heaven, glittering in its fall, and vanish upon the earth:—*Such* am I, responded my bleeding heart, while the venomous teeth of repentance struck deeper into the painful wounds my follies and sins had made. My inflamed imagination portrayed flying night-wanderers upon the house tops—wind-mills appeared to raise their ponderous and winged arms for my destruction, and a skull, that was accidentally left near the grave, gradually assumed my features. In the midst of my struggles for emancipation the music now ushering in the New Year came floating upon the morning breeze from a neighboring steeple, and struck upon my wakening imagination like far-off church melodies.

My emotions, now, began to soften—I looked round upon the far extended earth, and thought upon the friends of my youth—now better and happier than I—who had become teachers of truth among their fellow creatures; fathers of happy families and honorable members of society:—such, said I, might have been my lot, had I obeyed the exhortations of my dear parents, and not wandered from the *right* path on my journeying through the world. The chagrin, caused by the knowledge of my youth having been spent in vanity and idleness, I could support no longer. In the anguish of my soul I cried, "Return, O! days of my youth," return, that I again may resume my *Journey* and *Life*. My imagination now burst the shackles which bound it; the spectres vanished; the serpents no longer hissed; the dark cavern assumed the bright refulgence of day, and, with all the buoyancy of youth, I stood again in the cross-way, where my parent had placed me on my starting into the world. All, but my sorrows for a mis-spent life, had vanished; for, behold, it was but a *dream*.

On awakening, I thanked God I was yet young and able to turn from the road of misery and vice, and enter into the sunny path that leads to virtue and to happiness.

Return with me, O! reader, if thou *art* treading in the way that leadeth to destruction, or this terrifying dream may become thy future Judge. Return before it be too late, and HE, whom thou shalt call upon, "Laugh at thy calamity, and mock when thy fear cometh."

SLOWLY AND STEADILY ONWARD.

Our Puritan fathers never acted in a hurry, nor with a view to temporary good. They acted on broad, general principles; they laid their foundations deep and strong; they waited patiently for the fruits, and the fruits came; and when they did come, they were worth the having. So must we do, if we would make any real progress, or even retain the characteristic excellences of the Puritan race. This is the policy of our opponents, the Romanists, and it is a wise policy, and they pursue it with an energy and a perseverance, which, if they only had the truth on their side, would make them irresistible.

The men that are needed, are not men who do things with a flash, and then leave all things darker than before; but men who can look far ahead, men who can form and carry out large views; men, who for Christ's sake, are willing to labor amid obscurity, and hardships, and privation, when they know all the while that they would at any moment better their worldly lot by quitting the field. When I was a boy, and lived in Massachusetts, Caleb Strong was the Federal candidate for Governor, and his party were accustomed to placard on the walls and posts in every direction, "A long pull, a STRONG pull, and a pull all together." Now this is just what we want for the West: *A long pull, a strong pull, and a pull all together;* and it is only such men as are capable of helping at such a pull, that we can make good use of in the great Valley. An old campaigner, who served in the peninsular war, told me that in one battle, when they were about to engage in one of those terrible bayonetings so common in those engagements, eager as grayhounds for the conflict, and tremulous with excitement, Sir Arthur Wellesley, (now Duke of Wellington,) rode slowly along in front of their ranks, as straight and as dry as a broomstick, and called out in his peculiarly determined and apathetic tones:—"Steady, boys, steady." He would not suffer them to engage while under such excitement—he would not allow them to move a step till they were sufficiently cool to do their work in a workmanlike style; and this, his uniform policy, was one great secret of his uniform success. And when I see our spiritual soldiers all flaming with enthusiasm, and thinking to gain the battle by one fierce onslaught, I wish we had some spiritual Wellington to call out with equal authority, "Steady, boys, steady."—Rev. Professor Stowe.

CONTRASTS IN LIFE.

A physician met me: "Would you like to see a curious picture of life?" said he. "Of course; how far off?" "Within sound of that trumpet."

We turned out of Broadway, and in a few moments were at the foot of a rude and dirty staircase, leading up on the side of a wretched building, to a kind of temporary loft. The doctor opened a door, and we entered a dingy room, just long enough for a man to lay his length in it the longest way. A cobbler's bench without tools, a few scraps of old leather, and a man lying on some dirty straw in a corner, with a ragged quilt over him, were all the contents of the room. Yes, one thing more—a cent laid carefully on the window-sill.

"Have you taken the medicine?" asked the doctor. "No, sir." "Why not?" "It's of no use, sir." "How of no use?" "Why, I don't want it. I'm sick of life, doctor. I did'nt send for you."

Here the sick man turned his back to us with a groan of pain at the effort, and drew the dirty coverlet over his head. The doctor leaned over him, and got hold of his pulse.

"Don't trouble me, doctor," said he. "I hope I shall *pop off* before night. There's no room for me in the world."

The doctor said something kind to him, and he went on, speaking brokenly, and with great difficulty:

"I couldn't go to the almshouse, for I hear it's full. I can get no work, if I was ever so well—people don't have their shoes mended now, I believe. I have no pleasure in life at the best.—There's no comfort for me. I'd rather die and be quiet. I was glad when I got sick."

He persisted in refusing the medicine, and the kind physician, who had been called in by one of the neighbors, gave some directions to a poor char-woman, who lodged in the cellar below, and we left him. In three minutes more we were again in gay Broadway, and the waltz was still playing most merrily in the balcony of the Museum, and the fountain was still leaping joyously in the Park. Truly there is here and there a contrast in the world we live in.—New York Evangelist.

THE BLUE YARN STOCKINGS.

When Dr. Franklin was received at the French court as American minister, he felt some scruples of conscience in complying with their fashions as to his dress. "He hoped," he said to the minister, "that as he was himself a very plain man, and represented a plain republican people, the king would indulge his desire to appear at court in his usual dress. Independent of this, the season of the year he said, rendered the change from warm yarn stockings to fine silk, somewhat dangerous.

The French minister made him a bow, but said, that THE FASHION was too sacred a thing for him to meddle with, but he would do himself the honor to mention it to his MAJESTY.

The king smiled, and returned word that Dr. Franklin was welcome to appear at court in any dress he pleased. In spite of that delicate respect for strangers, for which the French are so remarkable, the courtiers could not help staring at first, at Dr. Franklin's quaker-like dress, and especially at his "BLUE YARN STOCKINGS." But it soon appeared that he had been introduced upon this splendid theatre only to demonstrate that great genius, like true beauty, "needs not the aid of foreign ornament." The court were so dazzled with the brilliancy of his mind that they never looked at his stockings. And while many other ministers who figured in the gaudy fashions of the day are now forgotten, the name of Dr. Franklin is still mentioned in Paris with all the ardor of the most affectionate enthusiasm.—*Weems.*

THE QUAKER AND THE LAWYER.

"Friend Broadbrim," said a servant to a rich Quaker, who lived, no matter where, "we have no fresh meat for dinner to-day."

"Why not?" asked the good Quaker.

"Because lawyer Foxcraft's dog stole it, and eat it."

"Beware, Zephaniah, of bearing false witness against thy neighbor. Art thou sure it was friend Foxcraft's dog?"

"Yes, I saw it with my eyes, and it was Pinch'em."

"Upon what evil times have we fallen!" sighed the Quaker, as he wended his way to the lawyer's office. "Friend Foxcraft," said he, "I want to ask thy opinion."

The lawyer laid down his pen.

"Suppose, friend Foxcraft, that my dog had gone into my neighbor's pantry, and stolen therefrom a leg of mutton, what ought I to do?"

"Pay for the mutton—nothing can be clearer."

"Know, then, friend Foxcraft, that thy dog, Pinch'em, has stolen from my pantry a leg of mutton, of the value of four shillings and sixpence, which I paid for it in the market this morning."

"We-well! then it's my opinion that I must pay for it," and having done so, the worthy friend turned to depart.

"Tarry yet a little," cried the lawyer, "thou owest me nine shillings for advice."

"Then I must pay thee—I have touched pitch and been defiled."

GREAT EVENTS OFTEN FOLLOW SMALL CAUSES.

An acorn is a very small object, yet if placed in the ground it will produce a gigantic oak. A very small worm, in a very small piece of timber, was "once upon a time" put into a large ship, and the worm laid its eggs and produced more; these kept increasing until the life and strength of the timber were eaten up; the ship went to pieces in a storm, and all hands perished. So you see, little readers, what small causes will often produce.

Now, children, look at New England, and see what a change has taken place. From the band of Pilgrims what a mighty people have sprung. They, you know, were Englishmen, who, driven from their native home, the sweet vales of "merrie England," had for a time found refuge from religious persecution in Holland; but, hoping to be more at liberty to serve God in their own manner, they embarked for America, then a howling wilderness.

Cast your eyes over the "old Bay State," and see her more than eleven hundred thousand people have covered it with houses, railroads, factories and cultivation. All the wonders of this flourishing state sprung from the landing on old Plymouth Rock.

Learn then never to despise little things. A boy studying hard in his chamber may be preparing himself to control a thousand minds, and a boy idling away an hour may thereby be fitting himself to die in a prison. Children, don't forget to take care of little things.

THE SECRET.

"Mother," said a girl of ten years of age, "I want to know the secret of your going away alone every night and morning."

"Why, my dear?"

"Because it must be to see some one you love very much."

"And what leads you to think so?"

"Because I have always noticed that when you come back you appear to be more happy than usual."

"Well, suppose I go to see a friend I love very much, and that after seeing him, and conversing with him, I am more happy than before, why should you wish to know any thing about it?"

"Because I wish to do as you do, that I may be happy also."

"Well, my child, when I leave you in the morning and evening, it is to commune with the Savior. I go to pray to him—I ask him for his grace to make me happy and holy—I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him—and above all, I ask him to have mercy on you, and save you from the misery of those who sin against him."

"O, that is the seeret," said the child; "then I must go with you."

Advertisements.

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used for connecting the teeth with the plate. The impurity of this composition is seen, after a few days wear, in a change of its color, to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connection of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently to affect unfavorably the remaining natural teeth.

DR. S. STOCKING, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted neither to change its color by oxidation, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been recently made by Dr. S., in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed and then replaced again, at the pleasure of the wearer, with as much convenience as a glove can be taken from the hand, or a ring from the finger and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value as to commend themselves to the consideration of all who may desire or wish for artificial teeth. During the past two years not less than 15,000 teeth, that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S., by first destroying the nerve and membrane lining of the tooth, by his celebrated anodyne, *without pain*, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth until compelled to it by severe pain, it is most respectfully urged that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes affected; and if *properly* done, the tooth is safe for life. The proper filling for such cases is, unquestionably, the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its naure, is too liable to become spongy, weak, and offensive, and in a few months breaks entirely off. An improvement of great value has been adopted by Dr. S. by substituting gold and silver pivots, which make them tenfold more firm, lasting, and inoffensive. Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots, and can assure the public that, in the hands of one who understands their use, with an experience of twenty-five years, success must ever be the result.

TERMS.—For an entire upper and under set of artificial teeth on plate, $50.00 to $100.00 For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25.00 to $50.00 For two or more teeth on plate, confined to the natural teeth by clasps, from $2.00 to $4.00.—For setting on gold and silver pivots, from $1.50 to $2.50.—For filling common sized cavities with gold, $1.00. For silver, tin, and other fillings, from 50 cts. to $1.00. For cleansing, from $1.00 to $2.00. Extracting, 25 cents. All operations warranted. Examinations and advice gratis.

Office No. 266 Washington St., corner of Avon Place, Boston. May 29

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH AND IMPROVED BATHING PAN, at 85 Cornhill, 6 Brattle, and 73 Court Streets. Those about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of housekeeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call. NATH'L WATERMAN.

April 17. 1y

FURNITURE, FEATHERS, &c.

J. M. DOE, 55 to 65 Cornhill, having made large additions to his former well selected stock of FURNITURE, FEATHERS, LOOKING GLASSES, MATTRESSES, &c., is now prepared to sell them at a great reduction from former prices. Purchasers would do well to call. Every article warranted as good as recommended. Particular attention paid to packing goods for transportation. Feb. 15th, 1844.

CUSTOM SHOE STORE.

No. 16 Central Street, (New Block,) Lowell.

B. TEBBETTS would invite the attention of his friends and the public to his extensive assortment of *Boots, Shoes, Rubbers, Hats, Caps and Umbrellas*, which he will sell at low prices and warrant to give satisfaction.

Particular attention will be paid to measure work and repairing.

Lowell, March 13, 1844.

DR. DURBIN'S TRAVELS IN EUROPE.

OBSERVATIONS in Europe; principally in France and Great Britain. By J. P. DURBIN, D. D., President of Dickinson College; 2 Vols. This work will undoubtedly be very interesting to Methodist readers from the fact that a large number of pages are taken up with an account of the Wesleyan Methodists in England. Price $2.00.

For sale wholesale and retail by

May 29 WAITE, PEIRCE & CO.,

PAPER WAREHOUSE & BOOKSTORE.

DAY, LYON & CO., corner of Milk and Exchange streets Portland, keep constantly on hand a large assortment of all kinds of Paper and School Books; also, a general assortment of Methodist and Sabbath School Books. Also, a very large assortment of Room Papers, from 12 1-2 to $1 25 per roll. Cash paid for rags. eptf Feb. 17.

GUIDE TO CHRISTIAN PERFECTION.

BOUND in cloth. 1841-2, and 1842-3, at 75 cts. per vol. Also odd Nos. of the Guide at 3 cts. each. For sale by

May 22. WAITE, PEIRCE & CO., No 1 Cornhill

Prouty & Mears'
Massachusetts Premium Plough.

D. PROUTY & CO. continue to manufacture PROUTY & MEARS' PATENT CENTRE DRAUGHT PLOUGH, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the precious moment may be taken for its performance, when the soil will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process in melting, they offer castings of *less weight*, possessing SUPERIOR STRENGTH AND DURABILITY, which with *landing the points, wings* and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, so signally sustained by a continued and extended patronage, in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running in a natural course, inclining to keep its true position without the effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only* 294 *pounds*, in a compact and well swarded land, being much the easiest draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland. Last fall, at four trials where the Plough was the particular object for experiment, it took the highest premiums in four different States. At County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them. In the trial in Northampton, last fall, is worthy of a notice, as "in accordance with a regulation of the society, and to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the plowing, and consequently could not know at the time of decision by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, the only eight were offered.

While the Centre Draught Plough is taking the highest prizes and gaining more and more in favor with farmers, its anpointed competitors are boasting "loud and long" of premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, or in fields where there was *no competition;* and they have raised the frequent cry of "Centre Draught Humbug" by which it is evident that the busy hum of public opinion, expressing the merits of these ploughs, is by a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their plough an advantage which the Report of the committee did not exhibit, and which called forth from them the following well merited rebuke, AS MAY BE SEEN BY REFERENCE TO THE REPORTS OF THE COMMITTEE IN 1842 AND 1843:—"We hope they will have the fairness to state the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have the command the best practice, science, skill and ingenuity necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards to most Ploughs in use, and farming Implements of all kinds.

Also Grass, Field Garden, and Flower Seeds. Dealers and others supplied on favorable terms.

FARMER'S WAREHOUSE,
19 & 20 North Market and 20 Clinton Sts., Boston.
June 19. tf

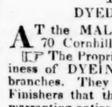
FLOUR, GRAIN, SALT, & FISH STORE
At 51 Main Street, Worcester.

J. S. DILLINGHAM would respectfully inform the inhabitants of Worcester and the adjacent towns, that he has opened a store as above mentioned, where he has on hand and intends keeping a good supply of Genessee and Ohio Flour of the best standard brands. Also Corn, Oats, Rye Meal; coarse and fine Salt, and a general assortment of Goods and Groceries, which he offers at wholesale or retail at *lowest city prices.*

Worcester, June 12, 1844. tf

BOARDING.

MILTON DAGGETT, No. 1, Suffolk Place, Boston—PERMANENT AND TRANSIENT BOARDING, for Gentlemen and Ladies visiting the city, will find good accommodations. 1y May 1



CHAS. B. ROBBINS has just received from the manufacturers, a rate assortment of Ladies and Gentlemens Spring and Summer BOOTS and SHOES, 221 Main Street, Worcester.

April 17. eptf

HOLMAN'S
GENTLEMEN'S FURNISHING STORE AND SUSPENDER MANUFACTORY, *Nos. 11 and 13 Washington St., Boston.* HATS, CAPS, GLOVES, SHIRTS, STOCKS, SCARFS, BOSOMS, COLLARS, SHIRT DRAWERS, SUSPENDERS.

N. B. J. B. HOLMAN is General Agent for the sale of "HOLMAN'S NATURE'S GRAND RESTORATIVE."

April 24.

J. H. WAITT, No. 1 Cornhill, agent for the New Biblical Magazine, edited by Prof. W. M. Wilder. Any business relating to the above work can be attended by calling at his office Nov. 2

HARRIS' MISCELLANIES.

MISCELLANIES; consisting principally of Sermons and Essays. By REV. JOHN HARRIS, D. D., author of "Mammon," "The Great Commission," &c. &c., with an introduction and notes by JOSEPH BELCHER, D. D. This volume contains a very interesting sketch of the author, 7 sermons on important subjects, such as "Christian Institution," "Home Missions," "Educated Ministry," "Conversion of the Jews," "Missions," "The Church in Spain," "The house of Prayer," and "Christian Excellence," 8 Essays on the Bible, Divine Condescension, Human Education, a Seasonable Recollection, The True Kindred of Christ, Intercessory Prayer, Christianity no Persecutor, The early Spring, The Leaf, Egotism, Character of John Foster as a Writer, and a Memoir of Mrs. Harris. One neat volume embossed cambric—price *seventy-five* cents.

Just published by GOULD, KENDALL & LINCOLN,

June 19. 59 Washington St.

THE LOST CHILD.

JUST PUBLISHED BY WAITE, PEIRCE & CO., 1 Cornhill, "THE LOST CHILD," from the German of Schmid, translated from the French edition by Rev. A.